

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., April 7, 1927

NEW SERIES  
VOLUME XXIX, No. 14



O. OLIN GREEN  
Pastor, November, 1924, Hazlehurst, Miss.

The Maryland Legislature refused to memorialize Congress requesting permission for each state to determine how much alcohol makes liquor intoxicating and forbidden. Maryland has not gone entirely over to the wets.

Pastor D. J. Miley of Gunn preached the commencement sermon for the consolidated school in his community. This is the second time he has been called on for this service, showing that a prophet is sometimes honored in his own community.

Mr. Charles A. Bankston says: "While others are being nominated for president of the Southern Baptist Convention, I want to suggest Doctor Louis J. Bristow of New Orleans. He is deserving of the honor and two years as vice-president has shown him well qualified for the place."

Flora Baptist Church celebrated its fortieth anniversary April 3rd. Pastor E. V. May made it a great day with roll call of charter members, reading the covenant, a brief history of the church and a special sermon. They have enough of blessing in the past to inspire them to great achievement in the future, and may the favor of God make them great in righteousness and service.

Brother D. Wade Smith has been elected by the State Board as one of our evangelists, and has indicated his acceptance. He is well known in South Mississippi, having labored in and near Columbia with good success. The people down there thoroughly believe in him. He was graduated from Mississippi College three years ago, and is now finishing his work at the Fort Worth Seminary. He has full time work in North Fort Worth and has been greatly blessed of God in his pastorate. He is a lover of souls and a hard worker. He will probably begin on the coast the first of June.

The Inter-Board Commission is projecting a program of Vocational Emphasis Week in Colleges of the South for April 11-15.

Dr. J. R. Sampey is assisting Pastor J. D. Franks in the conduct of a revival meeting in First Church, Columbus, having begun April 3rd.

Recently the Record invited anybody opposed to Anti-Evolution legislation to write a good strong article for its columns against Evolution. Well, you have seen what you have seen.

It's a queer thing, all that racket being made before the supreme court because a Negro wanted to vote in a Democratic primary. Just suppose it had been a sure enough Republican election!

The Baptist Advance of Little Rock certainly spread itself last week, coming out as big as an up to date daily, giving articles on various departments of work, but specializing on the Orphanage.

Magee Church celebrated the fourth anniversary of Pastor J. L. Boyd, April 27. A new church, and an increase in membership of 204 and an increase of the church budget from \$3,630 to \$8,000 are marks of growth.

Speaking about the falling off in the number of ministerial students, maybe it would be a good thing to find out and publish exactly the decrease in each school, that we might know what is the cause, if anybody wants to know.

Pastor J. B. Quin of Prentiss and Bassfield is shouting happy. The folks took away his old car and replaced it with a new four-door Ford sedan. Joy riding! And the new church at Bassfield will be occupied April 10. He has a new song in his mouth. And it's no solo.

West Point church conducted their annual S. S. Training School April 10-17. Pastor Wright on April 3 preached Sunday morning on The New Testament Teaching about Close Communion and at night on the Moral Dignity of Baptism. Lots of people would rejoice to hear something on these subjects.

We are glad to pass on and urge the request of Dr. O. C. S. Wallace that our people pray that the Southern Baptist Convention be divinely guided in the selection of the next president. There is no objection to the suggestion of names, though we do think that the pressing of certain candidates privately now is exceedingly objectionable. But surely we may all sincerely ask God to lead us to the right man.

Former Pastor, Bryan Simmons brought a great message to the Flora Church on its fortieth anniversary. The church was crowded and the occasion was one of many sacred memories. Only three of the charter members remain, Mrs. Lorance, Mrs. Nobles and Miss Collum. We are sorry to hear that pastor E. V. May has resigned to accept a call to Brownfield, Texas, out in the western part of the state. It is a good town, county seat in a promising territory and his Mississippi friends will wish him the abundant favor of God. He will make the trip through in his car and begin work with them early in May.



I. N. ELLIS  
Chairman Building Committee and Church  
reasurer for Fifty-seven Years

Evangelist R. G. Baucom: Have just closed meeting with one hundred and one additions to the South-side Baptist Church of Abilene, Tex., J. C. Burkett is the pastor. Am now with First Baptist Church of Paducah, Texas, E. D. Morgan is pastor.

We are a funny bunch, we Baptists. Every fellow sees what he wants to see. Here is the Oklahoma paper accounting for the falling off in the number of ministerial students on the ground of loose theological teaching, and the Virginia paper accounting for it on the ground of creedal agitation.

Mr. and Mrs. Stanley Armstrong—singers and workers—have just closed a meeting at the First Church of Needham, Mass., resulting in sixty additions. This is the church of which Rev. Samuel F. Smith was pastor when he wrote "America". The Armstrongs are now in a meeting with Dr. Harold Major at the First Church of Boston, Mass. Their next meeting will begin April 17th at Farmersville, Texas.

The National Women's Democratic Enforcement League, composed of women who vote the Democratic ticket, will meet in Washington May 5, to organize a movement to prevent the nomination of any man for President of the United States, who does not support the Constitution, which being interpreted means they will work to prevent the nomination of Al. Smith.

We believe in holiness, the genuine sort that the Bible teaches, but a little suspicious of the human variety which parades itself. Too many of these folks are leading a double life. A preacher in Mississippi forsook his family and being divorced from his wife married another woman and left for parts unknown. The last we heard of him he was said to be preaching in a holiness tent meeting in New Orleans.

ARE THE GENTILES COMMANDED TO  
TITHE?  
By Robbie Sumrall

The question of tithing was being discussed by a tither and a non-tither. The discussion continued as follows:

Tither: "Well, what about Lev. 27:30, which says, 'The tithe is the Lord's'? It does not say it may be if we choose to give it, but it is his."

Non-tither: "Oh, that is the old Mosaic law, it does not apply to Christians now, it has been fulfilled."

Tither: "I grant that the law was fulfilled by Christ and that the bloody sacrifices and the ceremonies which pointed toward the coming Christ were abolished at His coming, but that does not mean that the principles of right and wrong set forth in the law of Moses were no longer true or binding. 'Thou shalt not steal' is just as imperative today as it was when God gave it on Mount Sinai. But, anyway, Abraham and Jacob tithed before the law was given. Abraham gave tithes of all to Melchizedek (Gen. 14:20), and Paul says the law was not given till 40 years after God's covenant with Abraham was made. (Gal. 3:17). And Jacob, when he had the vision at Bethel, promised to tithe all that God would give him." (Gen. 28:22.)

Non-tither: "Oh, Jacob was mercenary, he had already proven himself a bargain driver and was now trying to drive a sharp bargain with God. He said if God would do certain things for him he would tithe. I think he gave from the wrong motive."

Tither: "Well, I don't know how much revelation Jacob had, he had just had a vision before he made this vow, but some how he believed the same truth which Solomon many years afterwards expressed when he said, 'Honor the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine' (Prov. 3:9-10), and 'There is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty' (Prov. 11:24). It is true, he did not have the scripture as we have, but somehow he had gotten the idea that he ought to tithe and however faulty his motive, his belief in God was strong enough to lead him to do his duty in the matter. There is more than lots of God's children do today from any motive though they have all the scripture."

When the children of Israel returned from captivity in Babylon and started to rebuild the temple the enemies hindered—had them legally stopped. The Israelites got interested in their own affairs and became careless concerning God and his house. Therefore God sent two prophets, one of whom was Haggai. Haggai's message was short, just two little chapters. You read these chapters carefully, the people had said it was not time to build the Lord's house—somebody's conscience was not at ease, was not satisfied for the matter was discussed, some said it was not the time to build it. Haggai asked if it was time for them to live in their ceiled houses and for God's house to lie waste. He called on them to consider their ways. They had planned for much for themselves and got little. They had earned money only to put it into a bag with holes in it. God was looking and called on them to consider, change their course, build his house and watch the results. He told them why they were disappointed. Some folks say that God does not send droughts, well He said He did, and He had Haggai to tell them why.

He said the silver and the gold were His and since He made them, it stands to reason they are.

Really God shows them that it is good business, it is economy to be honest and do right.

Those folks planted for 20 measures and got just 10. Just half, it would have been good business to have paid their tithe and to have built God's house. Their disobedience was costly.

Where they planned to get 50 vessels of oil or wine they got only 20, less than half. The Lord said that he smote them with blasting, with mildew and with hail in all the works of their hands and still they had not turned to Him. Then God challenged them again and told them to see if their fortunes did not turn on the very day that they obeyed Him in building the house.

If you will read the book of Ezra you will find they heeded God's message delivered by Haggai. God gave the favor of the king, the house was finished and dedicated, the Passover was restored and other blessings followed on through their history when they obeyed and calamity when they did otherwise.

As time passed the Israelites drifted into sin and selfishness but they tried to keep the letter of the law by offering to the Lord the sorriest they had. If they had a blind, sick or lame animal they brought it to offer as a sacrifice to God. They would not have dared offer it to their governor. God saw it all and sent Malachi with a message of love and remonstrance. He told them of God's love for them and pointed out their treatment of Him in their offerings which was an abomination in His sight (Mal. 1). They were so steeped in sin they did not recognize God's love. Both priests and people were insincere. They called evil good and it made God tired. (Mal. 2:17). God warns them of the reckoning time, tells them of many charges they must face in which He would be a witness against them. One of these charges was that of robbing God. They, like many today seemed to have their eyes so closed to the truth that they did not recognize it. They asked in what way had they robbed Him? He told them in tithes and offerings and He challenged them to put Him to the test and see if when they brought all the tithes and offerings into the storehouse He would not pour out a bigger blessing than they could take.

What man, woman, or child in Mississippi has not heard complaint of the devourer—the boll weevil, or the army worm, etc.—which destroys the crop? God promised that if they would deal honestly with Him, He would rebuke the devourer.

Again, who has not heard the complaint of cotton squares falling off? Again He promised in return for honest dealing, that the vine or plant would not cast her fruit before the time in the field. I believe if any county in the state were to take the challenge that county would be heard of in the remotest sections of the earth and they would call it blessed for it would be "a delightsome land". Read Malachi the second and third chapters."

Non-tither: "Well, all that is in the Old Testament. I take the New Testament for my creed. There is no command in it to tithe."

Tither: "Let's see about that. I grant you that tithing is not the most important duty but Jesus attested to the fact that it is a duty in Matt. 23:23. The folks prided themselves on keeping the law, they patted themselves on the back, because they were so careful in their tithing that they tithe the garden vegetables—mint, anise and cummin—but they cheated, were unmerciful and insincere. In this verse Jesus denounced them for being unjust and unmerciful, but said they ought to have done the tithing."

Non-tither: "Well, Jesus was still talking to Jews and not Gentiles."

Tither: "That is true, but the Lord was a Jew and gave the plan of salvation to the Jews. Are you willing to be left out of that?"

Non-tither: "Oh, no, Jesus said that was for the world."

Tither: "If Jesus said for all the world to tithe, would you accept that?"

Non-tither: "Oh, certainly, but Jesus didn't say it."

Tither: "Well, let's see if He did. It is clear to you that the Jews were commanded to tithe in both Old and New Testament, isn't it?"

Non-tither: "Certainly, but what has that to do with Gentiles?"

Tither: "Let's see, in Matt. 28:18-20 Jesus was talking to His Jewish disciple when he said: 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations'—what were they to teach? 'Teaching them to observe all things whatsoever I have commanded you'. Since we have seen that one of the things He had commanded them was to carefully tithe and since He tells them to teach all nations to observe all things that He told them to do isn't it plain that Jesus says for Gentiles to tithe, too? Doesn't plain honesty demand that everybody should tithe?"

Non-tither: "I suppose it does. I had not thought of it in that way."

Tither: "Going back to what you intimated about the Christian not being under the law, it is true, Paul says, 'Ye are not under law, but under grace', our salvation does not depend on our keeping the law—the law says, 'The soul that sinneth, it shall die', but our Lord and Saviour paid the price, thus satisfying the law and as a result those of us who accept it are no longer under the law but under grace. And Paul says, because of this fact, 'sin shall have no more dominion over you' (Rom. 6:14). Read the whole 6th chapter of Romans. Instead of our freedom giving us license to sin, it gives us a stronger motive not to sin. Just before His death Jesus told His disciples of the place that He was going to prepare for them that they might be with Him, and after telling them specifically how to reach Him through prayer after He had gone and also promising to answer those prayers thus asked, He says, 'If ye love me keep my commandments'. Surely in view of what He has done and is doing for us our hearts re-echo the words of Philip Doddridge when he says:

"My gracious Lord, I own Thy right  
To every service I can pay  
And call it my supreme delight  
To hear Thy dictates and obey.

What is my being, but for Thee,  
Its sure support, its noblest end?  
'Tis my delight Thy face to see  
And serve the cause of such a friend.

I would not sigh for worldly joy  
Or to increase my worldly good,  
Nor future days nor powers employ  
To spread a sounding name abroad

'T is to my Saviour I would live  
To Him who for my ransom died;  
Nor could all worldly honor give  
Such bliss as crowns me at His side.

His work my hoary age shall bless,  
When youthful vigor is no more,  
And my last hour of life confess  
His saving love, His glorious power."

CHRISTIAN SCHOOL AND EDUCATIONAL STANDARDS

J. W. Cammack, Secretary

Some years ago the Southern Baptist Convention instructed the Education Board to appoint a "Commission on Promotion and Standardization". As appears from the name the Commission had a twofold task, namely: to "promote" and to "standardize". The Education Board proceeded immediately to carry out the instructions and secured the services of a group of consecrated men who were also familiar with educational problems. While the Commission took up both phases of the task it also soon saw that there was very great need of activity in the "promotion" end of the task. This has been done in every possible way and the number of our colleges that might hope to qualify as to the "Standards" to be set up by the Commission has increased from five to sixteen, or more.

The Standards set up have been approved and will be presented to the Convention at the next

Thursday, April 7, 1927

## THE BAPTIST RECORD

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session. This effort of the Educational Board to comply with the wide spread requests that "Christian Schools set up Christian Standards" has met with many problems of which the rank and file have had little knowledge. It is proposed to publish the list of schools which meet these Standards. While the Commission has kept in mind the educational requirements and has avoided any chance of Baptist schools becoming a byword in the educational world, it has at the same time given special thought and emphasis to the Christian element in the curriculum and in the faculty and in the general atmosphere of the school. This is a day of Standards. The government long ago made a standard dollar, a standard yardstick and a standard unit of weight. To talk about ignoring all "standards" in education is as futile and dangerous as the talk about ignoring standards of morality. Standards in every department of life are imperative.

## The Next Step

The next step is to have the cooperation of other Christian bodies who are interested in Christian education. Presbyterians, Methodists, Disciples and Baptists exert a large influence in the sphere of education in the South. It is necessary for the Boards of Education representing the leading denominations in the South to act in concert in giving Christian education a fair chance to function. To this end the Board of Education of the Southern Presbyterian Church, headquarters in Louisville, Ky., the Southern Methodist Board of Education, Nashville, Tenn., and the Education Board of the Southern Baptist Convention have been promoting a "Council of Church Schools of the South". Two meetings of representatives have been held and important steps taken looking to a strong organization of the friends of Christian Education. It is planned at present to hold a third meeting with representatives from these three denominational Boards at Ridgecrest, N. C., in July, 1927. At that time the whole matter of the present outlook for Christian Schools in the South will be considered, and plans promoted for the protection of the interests of Christian schools. All friends of Christian Education will be welcome to the meeting at Ridgecrest, which will be the first week in July. Suggestions of topics for consideration are also desired. Our school men and women have many serious problems to face and they need the prayers of all God's people.

## ANOTHER GOOD ONE

Many names of honored brethren have been suggested for president of the Southern Baptist Convention. I want to add the name of another distinguished brother, whom we should delight to honor. I believe Dr. B. H. DeMent should be the next president of the Convention. My reasons for presenting his name at this time are as follows:

Dr. DeMent has distinguished himself as a scholar, having graduated from Peabody College, the University of Virginia, and the Southern Baptist Theological Seminary. He is the only man, living or dead, who has taught in the Seminary at Louisville, the Southwestern Seminary when it was a department of Baylor University, and the Baptist Bible Institute of New Orleans. He has been the honored president of the latter since its founding.

His pastorates in Tennessee, Virginia, Kentucky, Texas and South Carolina give him a wide acquaintance, and all the brethren know him to be a loyal, co-operating Baptist. Every interest of our great denomination lies close to his heart and would receive every consideration at his hand as president.

Honor to whom honor is due. This honor should be conferred upon this noble son of Southern Baptists, and I therefore nominate him for the presidency of the next Convention.

Respectfully yours,

John A. Huff, Pastor,  
First Baptist Church,  
New Orleans, La.

THE COMMERCIAL APPEAL AND  
AL SMITH

We give below a part of an editorial in The Commercial Appeal which was originally a telegram sent by that paper to the managing Editor of the Baltimore Sun in answer to an inquiry as to the attitude of the South to Smith's candidacy for the presidency of the United States. The Commercial Appeal has long been recognized as the leading daily of the South and what it says on this subject is certainly interesting reading. Here it is:

It would be dangerous if not disastrous for the Democrats to nominate a man like Al Smith who has thrice sworn in taking the oath of office of governor of New York to uphold and defend the Constitution of the United States and who has thrice denied and betrayed it by lending his official and personal aid and encouragement that it might be nullified.

He has declared against prohibition, advocated repeal of the New York enforcement statute, supported the proposal to let whiskey-controlled legislature and governors declare, instead of the Congress of the United States, what is intoxicating beverage forbidden by the Constitution of the United States.

He has encouraged every dirty criminal, whether among his low supporters or opponents or his close prominent personal party friends or higher-up political enemies to believe that the Constitution and certain laws of the United States of which he would be president may be violated with impunity.

While declaring in official messages that the Eighteenth Amendment should be observed his official and personal conduct suggests that it ought to be ignored or at least that its violation will involve no serious crime.

What has been said is enough to indicate that Smith is not available and will not be supported for the nomination by this paper or the southern states. It is very doubtful that he could carry the south if nominated.

No discussion of his general knowledge of other than New York affairs is attempted in this telegram. Of course his qualifications for national and international statesmanship must be considered. To date nothing notable in that line has been featured in his propaganda. About all that has been urged is his ability to carry New York and probably the saturated, recalcitrant, wailing wet states nearby.

His religious convictions and affiliations are not here considered. They are objectionable to a majority of southern people and his nomination would be therefore undesirable for an additional reason. While he cannot be condemned justly for his religion, yet his religion will make him unavailable in the judgment of southerners generally.

## "GO AND DO LIKEWISE"

In the Baptist Record of March 24th attention was called to the special edition of The Religious Herald which was made up largely of brief letters from the pastors of the state of Virginia and this comment was made: "It was a wonderful accomplishment."

For some time we have been trying to muster courage enough to suggest to the Record family the idea of having one or more pages each week given to post card reports from pastors over the state concerning the work on their respective fields. We cannot refrain longer from making the suggestion. We believe that nothing is more heartening than to know what our comrades in the ranks are doing.

One of the chief joys that comes to a minister is the fellowship he has with his brothers in the ministry. We need each other and this special department of the Record would unify our already blessed fellowship. Here is our fondest wish for the speedy establishment of the Fellowship Pages. Yours in the Lord,

HARVEY GRAY.

## SOMETHING WRONG EXPLAINED.

In the last issue of the Baptist Record this statement occurs relative to the issuing of the minutes of the State Convention: "But something is wrong somewhere when more than four months elapse between the Convention and the publishing of the minutes."

This statement is cheerfully granted to be true and it is not difficult to state where the wrong lies.

In 1915 the Convention dispensed with a regular Statistical Secretary and made his work a part of that of the Convention Board's Corresponding Secretary. For a number of years it was found so difficult to get anything like a complete tabulation of the different items of work that the statistical matter has been left out of the minutes, feeling that incomplete statistics would not be worth the cost of printing. This year an experiment has been made—that of delaying the issuing of the minutes until the statistics might be obtained. Even at this late date it is noted that the returns are still incomplete.

It is doubtless known to all that the statistics must come from the clerks of churches and clerks of associations, particularly the latter. Now if anyone can give us a solution of the problem of getting the clerks of associations sufficiently interested to send in promptly the returns from the churches in their letters to the associations, he will certainly be doing the cause great good, to say nothing of a favor to the Convention secretaries.

In delaying the Minutes it was felt that more good would come of the Minutes containing the statistical matter, even though they are late, than to issue them promptly without it.

Faithfully yours, WALTON E. LEE,  
Rec. Sec'y.

To be different does not always mean to be superior.

The church at Louisville is facing the need of an educational building, and the next thing you know you will hear the sound of the saw and the trowel.

Texas brethren will hold a state-wide evangelistic conference the first week in June at Seminary Hill. Have you made your arrangements to be at the conference for Mississippi evangelistic workers at the same time at Clinton?

Dr. Luther Little, a native of Mississippi, but now pastor at Charlotte, N. C., will have out a new book by July 1st, with the title "Manse Dwellers". He does not expect to receive any royalty from the book, but all profits go to the Board of Ministerial Relief.

Huckleberry Finn came to the conclusion that the difference between work and play was that work was what you had to do and play was what you wanted to do, and so if you wanted to work then it was play. It seems that the difference between voluntary signing a statement of faith and coercion is that it is voluntary when you are in thorough sympathy with the statement, but if you are not then it is coercion.

It is suggested that many churches are being conducted mainly as business institutions, and successfully so. They are thoroughly organized and systematized, and run smoothly as business concerns. But there is nothing they do that calls for supernatural power. All of the business is operated on the human level. There is seemingly no more dependence upon spiritual power in these churches run as business institutions, than there is in a railway or insurance office or in a department store. Nothing that is accomplished requires anything spiritual or supernatural to explain it. The idea of a real church that we get from the New Testament is a church in vital connection with, and wholly dependent upon, supernatural power for the accomplishment of the things for which a church exists.—Word and Way.

## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
ACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
J. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911.

RENEWAL PROMPTLY: Please send in your renewal promptly and give your address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE EDUCATION BOARD

In the report already prepared by the Committee on Business Efficiency, to be presented to the next meeting of the Southern Baptist Convention, is a special section devoted to recommendations with reference to the Education Board of the Southern Baptist Convention. This part of the report we reserved for special consideration, because of its great importance and far-reaching results of any action which may be taken.

The Committee recommends the discontinuance of this Board, and gives the following reasons: That the Convention has up to this time failed to enlarge the sphere of activity of the Education Board or remove the restrictions placed upon its work; that the work now being done by the Board is, in the opinion of the committee, not sufficient to justify the Convention in maintaining a separate board, and that the lines of work now being done by the Education Board can be more economically and as efficiently done by other agencies of the Convention.

There has been, since the beginning of the Education Board, an element of opposition to its existence. Some individuals and some of the boards felt that its work encroached upon other boards. The principal trouble has been, as we see it, that some boards were unwilling to surrender certain phases of work which were supposed to have a popular appeal. It is difficult to bury ourselves in the welfare of the whole denomination's work, and the good of the largest number of people.

Within the last two decades the department of Christian Education has grown in the estimation of the people, and its demands on them until now it is put alongside of missions and benevolence in our program. The question for us to consider and settle, if possible, is as to whether this department of our work is of such size and if it is sufficiently distinct from what we call benevolence and missions as to require distinct superintendence and development. Does it need further development? Is it going to continue to grow and clamor for recognition and more adequate support? Who is going to look after it? Does it need someone to look after it, or will it take care of itself?

Can it be made a department of Home Missions? Is it a proper part of Foreign Missions? Does it come under the natural supervision of the Sunday School Board? Certainly it could hardly be identified with Relief and Annuity. Could we ask these same questions about the Relief and Annuity Board? Should that be a department of some other board? Or does some one say, "Let us have an Education Commission, but not an Education Board?" Then someone will have to define a commission and tell us what the difference is. Does one sound a little more bureaucratic than the other?

It is made a department of some other board who will look after it? Is there any one man

who is big enough to spread himself over all these departments? To our minds some of them are not covering the eggs they are already trying to sit on. And if there could be found a man who was big enough, or thought he was, is it a good thing to put everything, or so many things, into the hands of one man or one board? We know of departments of work in our denomination which are suffering because one man is supposed to be responsible for them along with too many others. It is a good thing to distribute responsibility and get more work done and get it done better.

There are a number of lines of activity which properly belong to the Education Board and do not belong to the rest. Some of these are indicated in the report under discussion, such as student activities, loan funds and student aid, the Negro Theological Seminary, inter-school relations, recruiting for the ministry and missions, summer assemblies, etc. Somebody must develop our people in understanding the importance and character of Christian Education. Somebody must elicit large sums of money for our schools. The work of the Education Board should be conducted with the least possible overhead expense, as ought all our work; and the board should prove its right to exist by results achieved, service rendered; but it ought to be given a fair chance, an open field with its hands untied.

The Secretary of the Education Board makes complaint that the Committee on Business Efficiency did not publish its report two months before the meeting of the Convention as instructed, that only six of the eighteen members were present when the report was approved; and that some of those who were absent do not approve it; that some statements of the report with reference to the Education Board are misleading because they are four years old and are quotations of a report never adopted; that the Southern Baptist Convention has always favored the continuance of the Board, and that the Southern Baptist Education Association in its recent meeting in New Orleans strongly commended the Education Board.

### YE OUGHT TO BE TEACHERS

There will never be a time when Christians will not be disciples, that is pupils and learners; but it was never intended that they should always be simply disciples. They are disciples that they may be something more. It is an interesting note in Luke's account of the church at Antioch that it was here that disciples were first called Christians. They were graduating from one class to another. Something is wrong with disciples when this does not happen. Paul complains about certain people that they were "ever learning and never came to the knowledge of the truth".

A serious fault with many people in our churches today is that they forever remain in the class of learners. They go to church and listen to the preacher (are supposed to), and they go to Sunday School (some of them) and appear to listen to instruction there, and there they stick. They never get any further. The writer of the epistle to the Hebrews had some such people in mind when he said to them, "For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food".

Of all the "suckers" in the world the most pitiable are the bottle suckers who are six feet high physically and knee high spiritually. You may get into a class of such grown folks in most any Sunday School, and no matter what book or chapter in the Bible you are studying, or what subject is supposed to be under treatment, there will be some of them who will always turn it back to some a-b-c question that they have talked about all their lives. They find it impossible to "go on to maturity", "leaving the doctrine of the

first principles of Christ".

Some people want to stay in the first reader from year to year because it involves no mental effort, and some in the churches go over the same beaten path in church and Sunday School because they would avoid any spiritual growing pains. There is at least a suspicion that some people have dodged the organization and attendance on classes for teaching stewardship, because it might make them outgrow their pinnafores or rompers. It might not be a bad thing if some of the brethren would "bust" their Sunday breeches by outgrowing them anyhow.

But what the scripture at the head of this column is seeking to secure is that every man who has been any length of time a Christian should begin to dispense what he knows. He ought to be giving out as well as taking in. The truth is you can't keep on taking in unless you do begin to give out. These people had "become dull of hearing". There is a certain stupidity that results from always receiving and never imparting. Eating without taking exercise makes a torpid liver and a torpid brain. How long have you been a Christian? How much have you learned? What do you do with it? Remember that to him that hath it shall be given.

### ATTRACTI0NS OF THE MINISTRY

The greatest drawing power, outside of the direct work of the Holy Spirit is the attraction of the right sort of life. Men are called of God into the ministry and those not drawn by the Spirit of God ought to stay out of it. In nine cases out of ten if a man can stay out it is better for him to do it. In all my life I have never known but two men who late in life told me they believed they had staid out of the ministry when they ought to have gone in. I have known many who quit and seemed fairly well satisfied.

But it was about the human element that I was intending to speak. The greatest drawing power is the upright, holy, consistent, godly life of a preacher that draws other men into the ministry. More preachers' sons become preachers than do the sons of any other class. And this is because as a rule these young men have seen in their fathers the truth of what they preached, Christianity exemplified and demonstrated.

We can imagine no stronger revulsion of feeling against religion than for a young man to see his father false to his religious profession. On the contrary the Christian is drawn toward the man and his ministry who truly demonstrates the Christian spirit. Now and then young preachers are criticized for their failure to demonstrate their religion among their fellow students. This is sometimes just, and sometimes unjust. People expect more of preachers; have a right to, and are critical of their short comings.

Some may be driven away from the ministry by the short comings of preachers. And one of the things for which some preachers are criticized is that they do not pay their debts, that they incur debts which they have not the ability to pay, or which they do not intend to pay.

No man ought to be ordained to the ministry who has a reputation for slackness in this matter. And no man ought to remain a pastor who does not pay his debts.

To be sure the church ought to pay him. But if a church will not pay, or does not pay enough, the preacher had better seek other work. And he ought to stay out of debt if he has to work six days of the week at manual labor to prevent it. Sometimes the preacher's wife is at fault. The preacher, like every other man, ought to be the head of the house, and if a wife has extravagant habits or makes exorbitant demands, she ought to be told a few things. Generally if she is taken into confidence, and given a proper allowance, she becomes his best helpmeet and will keep him out of trouble.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Comparative Receipts

Receipts for February 1925 amounted to \$13,527.49  
 Receipts for February 1926 amounted to 16,628.74  
 Receipts for February 1927 amounted to 17,966.95  
 Receipts for March 1925 amounted to... 14,392.73  
 Receipts for March 1926 amounted to... 19,403.57  
 Receipts for March 1927 amounted to... 21,905.01

The above shows a slight but gradual increase in the budget receipts. During the month of April we hope to make even greater progress. If we do our duty during April, this will guarantee our State Mission work until September, including what will come in during the summer months. If we believe that Scripture which says, "Consider this day and upward . . . From this day will I bless you", then we can well afford at this time to make our offerings large, believing that Jehovah will make us more able later. Haggai 2:18-19.

### MINISTRY

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peals had been concentrated upon the one Co-operative Program, Southern Baptist interests would now be in much better plight. Let us not destroy the building, but let us reinforce it. Let us demonstrate during the month of April its possibilities. Let us begin right now by making our offerings liberal, whether we have made any pledges or not. We are on the upward trend. If April receipts will surpass April of last year, our momentum will be sufficient to carry us far into the future and will, to some degree, convince the overburdened causes of the value of the Unified Program and will stimulate them to give it the right of way for years to come.

### A New State Evangelist

The Special Committee appointed by the Executive Committee met April 1st and elected Reverend D. W. Smith as State Evangelist. Brother Smith is a native Mississippian, a graduate of Mississippi College and completes the course for his Master's Degree in the Southwestern Seminary this spring. He has held a number of meetings in Mississippi as well as in Texas, and everywhere he has heard the most favorable expressions concerning his work. While carrying on his Seminary work he is pastoring in Fort Worth a Church with 500 members.

In the recent Conquest Campaign conducted in Texas for \$2,000,000.00, his Church almost doubled any other Church in North Fort Worth in contributions and stood fifth in the whole county. In addition to this, they are sending in a check every month to the denominational program. He is said to be a winner and a builder. He is entering the Evangelistic work believing that this is where the Lord wants him to serve. He has been successful in meetings held in both small and large churches, so much so that the churches have desired his return. We feel that the Lord has been leading in his selection to the position as State Evangelist. He begins June 1st.

### Perkinston Church Dedicated

It was the writer's privilege to be present for the dedication service of Perkinston Baptist Church on March 27th. The Church was moved from its old location out on a line with the Agricultural High School buildings, a corner lot having been donated by Reverend R. N. Davis, one of the faithful members. Sunday School rooms have been added to the Church, a new roof has been put on it and the building has been painted. The building is in the right place. There was a large attendance of students and faculty from the Tri-County Agricultural High School, a school with about 250 students. It was noticeable that the student body as a whole throughout the building entered heartily into the singing and were as attentive to the preaching at both services as any student body we have ever had the privilege of preaching to. There are great possibilities in the Church because of this school. Students come from three counties, Harrison, Jackson and Stone. We have visited no Agricultural School which seems to have within it greater possibilities. Professor Denson seems to be in the right place and he has a corps of teachers who seem to know what the teaching profession means. In course of a few years a larger church will be needed, but with the present location the building can be easily converted into a residence and sold without any loss.

### Building Programs Not Decreasing Denominational Contributions

Mention has been made heretofore of the fact that Calvary Baptist Church, Jackson, Mississ-

ippi, has kept up its 75 Million Campaign record to denominational work since the close of the 75 Million Campaign, notwithstanding the fact that they have been raising funds for a new church building and are now launching their building campaign program.

It is also noticeable that the First Baptist Church, Jackson, has also been in, and is now in a building campaign, and that their contributions to denominational work likewise are good. For the first three months of this year there seems to be considerable increase as we have received for the three months \$3,422.00. It seems that the more people give the more they can give and the more the Lord enables them to give.

What has been said concerning the two Churches in Jackson can be said of several others throughout the State. It seems to be easier for the local work when people are interested in the Kingdom work at large.

Some time ago a statement of receipts gave an inaccurate report of the receipts from Pleasant Hill Church, Copiah County, for the 75 Million Campaign period. The total receipts from this Church for the Campaign period amounted to \$1,711.37.

### Dollar Day in Sunday Schools

The Sunday School at Star of which Mr. F. S. Garrett is Superintendent had fifty eight pupils and teachers present on March 27th and the offering for missions was \$58.00.

Immanuel Church, Hattiesburg, was a large attendance made an offering which averaged a dollar for each pupil and teacher.

The Sunday School at Brookhaven with an attendance of a little over seven hundred gave nearly \$600.00.

The Sunday School of the First Church New Albany writes that they went over, sending an offering of \$470.26.

Brother Walton E. Lee will report the W. M. U. Convention in the next issue of the Record.

One of Brother T. T. Martin's daughters is a member of Howard S. Williams' evangelistic party.

Immanuel Church, Nashville, through the Sunday School, gave \$2,215.17 on Mission day. So far that's the top notch.

The reaction of the suggestion from Maryland and Virginia that the Foreign Board be allowed to solicit funds independently makes it evident that our people are committed to the cooperative program and don't propose to permit anything to destroy it.

The Baptist Record has several times spoken out against the megalomania or elephantiasis, which seeks to build up and hold together a church with a membership of several thousand people. As we see it, there is a big waste of good material in these large churches. And after awhile they grow to such enormous proportions that no man can be found who can spread himself over all the departments and institutions. It is said that the First Church in Shreveport is finding it difficult to lay hands on a man who can supervise this great institution.

The Alabama Baptist thinks that the falling off of our contributions to the denominational program is due to doctrinal discussion. Editor Gwaltney then adds, "Glory be to the Father, there never has been anything to disturb the fellowship of our people in this state. If there are doctrinal cliques, or factions or political rings among the Baptists of Alabama, this writer knows nothing about them and he hopes he never will hear of such things." Then will Brother Gwaltney tell us what is the cause of the falling off of contributions in Alabama, which are as bad as most anywhere?

**WHAT SOUTHERN BAPTISTS COULD DO IF  
THEY WOULD CONSECRATE THEM  
SELVES AND THEIR SUBSTANCE  
TO GOD**

By Arthur J. Barton, D.D.

In a recent issue of the Literary Digest, the latest and most reliable statistics on the per capita wealth in the United States have been published. These figures show that if all of the wealth of the United States were equally distributed, every man, woman and child in the Republic would have an annual income of \$770.00. The latest statistical report for Southern Baptists indicates that we have a constituency of 3,649,330. There is no question in my mind, and I think there can be no question in the mind of any serious and thoughtful Christian, that our liberality and practice of stewardship toward the Kingdom of Christ ought not to fall below one tithe of our income as the most satisfactory basis for the beginning of such practice.

Surely we ought not to end with the tithe. Many among us ought to give twenty-five percent; a large number ought to give fifty percent or seventy-five percent and some possibly ought to give their entire income. But taking the tithe as a minimum, one tithe of \$770.00 is \$77.00. Thus if each of the 3,649,330 Baptists gave regularly and systematically one tithe of their income to the Lord's work we would have the staggering total of \$380,348,410.00. Any pastor or anyone else interested can easily make the calculation for his own state, taking the total number of Baptists listed and multiplying the total by \$77.00. This simple calculation will reveal the fact that the Baptists in any one of our states having as many as 250,000 Baptists could supply the means for building all their church houses, paying all their pastors and taking care of their local expenses and could carry on the Southern Baptist Program as it is now operated, and more.

Doctor Walt S. Johnson, who has been specializing in field stewardship, points out that 500,000 working girls earning \$15.00 per week, by giving a tithe regularly, would contribute \$39,000,000 per year. Hence it will be seen that we could leave out of account 3,149,330 Baptists if we could just find 50,000 who would honor the Lord with their substance who would contribute the first of the first fruits to God to the extent of the tithe, we would have an income for our denominational program of \$39,000,000. But if we could bring all our people to a frank recognition of their obligations and to a faithful practice of stewardship, even to the extent of the tithe, we would have an annual income for the Lord's work of nearly \$400,000,000. Allowing the proper increase for those who are able and who ought to give a tithe, it is easily seen that if Southern Baptists were as obedient and faithful to the Lord in matters of money as they are in church polity and in the ordinances, which they ought to be, we could have an annual income for the Lord's work of \$500,000,000, or a half a billion.

These conclusions, of course, are based on the supposition that our Baptist people are not below the average of our citizenry in intelligence, position and earning capacity. The truth is, they are much above the average. Piety and prosperity, in a large measure, go hand in hand. This does not mean that every pious person is rich, it does mean that piety contributes to earning capacity, encourages frugality and results in prosperity. In other words, religion is not a handicap in the matter of earning a livelihood, accumulating a competence or building a business. Southern Baptists have not even begun to give to the extent of their capacity and their power for doing the Lord's work. We have simply been playing around the edges. I give the facts and sound the challenge to our pastors and churches everywhere, shall we not recognize the facts, arouse ourselves, or ask the Lord to arouse us, and meet our obligations.

With such loyalty on the part of our people, instead of talking about recalling missionaries or

being unable to return to their fields missionaries on furloughs, we could send missionaries on every ship that sails, we could build and endow Colleges, and Seminaries for training ministers and missionaries for the creation of an intelligent and consecrated leadership in all the churches; we could build and endow hospitals and other philanthropic institutions for healing the hurt and binding up the wounds of a sick and suffering World; we could send the Gospel, under God, and bring in the Kingdom of our Lord in every nook and corner of the World! Southern Baptists are the most united and harmonious constituency, of like size, to be found anywhere in the World. They are intelligent; they are prosperous. In the person of their denominational secretaries, their college presidents, their pastors and others, they have a great, wise and consecrated leadership. In their rank and file, they have the finest personnel to be found, I believe, on the face of the earth. What a mighty host they are! In my deepest soul, I pray that the Holy Spirit may come upon them in ever-increasing measure and increasing power; that they may visualize the magnitude of the World task assigned them by their ascended Lord, and may realize their almost unlimited powers for its accomplishment.

**WHY NOT MAKE IT SOUTH-WIDE?**

By L. R. Scarborough.

Something over a year ago the Baptists of Oklahoma undertook a campaign for liquidating the indebtedness on all of their causes. During the period of about a year they achieved a remarkable success and the consequences as I understand have been very satisfactory. Last fall at the San Antonio Convention of Texas Baptists a movement was launched to put on a big Debt Paying Campaign in Texas. Two million dollars was the objective for this year on a total indebtedness of six million dollars plus. This included not only the debt on Texas institutions and causes, but an estimation of Texas' part of the debt on home, foreign and education boards. Dr. Truett was asked to join up with the Secretary Gröner and his forces in putting on this campaign. It is practically certain that by the time all the reports are in, there will be a record of a million and a half raised in cash and pledges. All pledges to mature by Sept. 1, 1927; and it is believed that by joining forces again this fall, by Dec. 1st the two million dollars will be in hand.

Whether we raise the two million this year or not, the triumph is a signal one. Many desirable things have been achieved, our people have reinforced and mobilized on a great undertaking which challenged the strength of every Baptist. The state leaders spoke in probably sixty centers and great rallies were held in every district and in almost every church. Never such unity, co-operation, never such deep earnestness, never a greater spirit of self-denial have been seen among our people. Fires of evangelism are breaking out everywhere and a new day is on for the constructive co-operating work in this section.

**What About Our Debts?**

I wish to say the following thing about our debts:

1. The debts on the south-wide institutions and causes are about six million; the debt on the state institutions and causes is probably much larger than this.

2. These debts are increasing every year in most cases. The contributions through the unified program are not yet sufficient to support the causes without increasing their indebtedness.

3. We are paying an enormous interest bill. If this were saved to the denomination it would be a great saving.

4. These debts do not represent waste, nor maladministration; they represent the wisdom of a large group of as fine men as the denomination could select. All they have borrowed has been borrowed in the interest of progress and the salvation and training and healing of a lost world.

5. These debts must be paid sometime, and Southern Baptists are the only ones to pay them.

6. We have in tangible assets a great showing for all our debts and in intangible assets a complete justification for all our debts.

7. Debt is not the worst thing that people can possess. There are many things worse than debt; non-progress and ignorance are two of them.

8. Southern Baptists are able to pay their debts and at the same time, carry on their work and save their causes; why not do it soon since we must do it?

**Why Not Launch Such a Campaign at the Louisville Convention?**

What would result if a great south-wide conquest debt paying campaign were put on? I believe the following would result:

1. We would have a new opportunity to re-state to all of our people our Baptist case in missions, education and benevolence and reinforce them, inspire them and mobilize them. In Texas we have carried the whole Baptist cause again to our people in a wonderful fashion.

2. It would be a big task challenging to the last degree. A call to our people away from controversy and divisions, to a great unified common task would help greatly.

3. We would be relieved of and released from a tragic debt psychology. We have talked about our debt so much that this talk has increased the debts.

4. If we paid the debts in a great campaign we would save some of the causes and institutions now very dear to the hearts of Baptists, and if we do not pay these debts soon we will lose these causes.

5. We will save an enormous amount of money which we are now expending in interest.

6. We will save many of our leaders now crushed under the load, to a larger usefulness in constructive work. Their hearts and nerves are worth saving.

7. We would clear the way for another united glorious campaign for stewardship, tithing and the unified budget. Some fear, and rightly so, that a debt paying campaign will hurt and discourage the unified program; such a result is certain to come. It will slow up and hurt the unified budget some but I raise this question. Will not the continuing of our debts with their constant increase and their large expenditure in interest hurt the unified budget more than a temporary hurt by paying the debts off? My judgment is that paying them off will hurt less in the long run.

8. The campaign itself would be of immeasurable value to all our people and causes. It would grow fellowship, encourage co-operation, develop new leaders, kindle holy fires and remobilize our great Baptist army. The Premier of Canada said sometime ago to his government that Canada's greatest need was "the tonic of a big task." By putting on a south-wide Conquest Campaign, Southern Baptists will put the "Tonic of a big task" in the heart life of all our people.

9. The time element, the method, the organization, the debts to be included, the percentage of payment; all of that can be worked out by convention committees. My heart prayer is that God will give us a great convention at Louisville; unified, constructive, deeply spiritual, profoundly loyal to all the truth we hold dear, and that our convention shall grow plans for the paying of our debts, the mighty reinforcement and development of the unified program and the re-creation of a great missionary, evangelistic, Christ honoring and truth-loving passion for the salvation of men and the building of Christ's Kingdom. My judgment that a program to pay off in a brief period all of our debts; at the same time re-enforcing the unified budget, will be a challenging thing for the next convention to propose and plan for.

May God give us wisdom to know what Israel ought to do at this time.

Thursday, April 7, 1927

## HEBREWS 11:1

"Now faith is the substance of things hoped for, the evidence of things not seen".

A critical study of this passage is interesting. There is nothing more fascinating in the Bible and nothing more encouraging to Christian effort. Its truths sparkle and scintillate like a rocket in the darkness of the night. Its beauty and force are in the assurances of its meaning. Its meaning is in the meaning of the words "substance" and "evidence". The passage itself is rather an interpretation than a definition.

The word "substance" means a substructure or an under foundation. The passage means that faith is the substructure or foundation "of things hoped for". There are three and only three all-reaching constructive elements in life, "faith, hope, love". Every worth while thing in life grows out of these three elements of character. Faith is the substructure or foundation of both hope and love. There can be no hope nor love without faith as the foundation. Without faith hope turns to despair and love to jealousy. Hence faith is the foundation "of things hoped for".

The word "evidence" means an inward acceptance or a conscious certainty. The passage means that faith is an inward acceptance or conscious certainty "of things not seen". When Christ said to the father (John 4:50), "Go thy way: thy son liveth. And the father believed the word that Jesus had spoken unto him", he inwardly accepted it. He felt consciously its certainty. To him that word from Christ was "the evidence of things not seen".

After giving this interpretation of faith the Apostle brings forward an array of history, a "cloud of witnesses", (Chapter 12:1), recorded in the eleventh chapter as evidence of faith's meaning in men's lives. The only thought in it is that these worthies acted and did and endured and accomplished because faith was to them a conscious certainty. They "endured, as seeing Him that is invisible" (Verse 27). Through faith they knew Him and His presence whose throne is in the heart of believers. Peter would have said (2 Peter 1:16) they had "not followed cunningly devised fables". They had a consciousness of Him as real as physical senses give.

This does not mean that there is such assurance in all faith. That is not. Our Saviour recognized degrees in faith. He spoke of "little faith" (Matt. 14:31) and "great . . . faith", (Matt. 14:28). The disciples said "increase our faith", (Luke 17:5).

As a mental act faith is belief, nothing more, nothing less. It is based on evidence. Faith or belief not based on evidence is either credulosity or presumption. Sceva and his seven sons, (Acts 19:13-16), were an instance of credulosity. The attempt of Satan to have Christ cast himself down from the pinnacle of the Temple, (Matt. 4:5,6), was an appeal to presumption. The centurion who brought his servant to the Saviour, (Matt. 8:5-13), was an instance of faith.

The evidence on which faith is based is what we are taught by our parents, our teachers, our preachers and others, what we see and observe, and the direct work of the Holy Spirit. It might be well to paste this away as there is more to follow.

(More of this later.)

—M. K. Thornton.

Poplarville, Miss.

Wonder how many souls would have been saved by Paul's ministry in Europe if he had been sent as a Commissioner to superintend, etc.

A Scotch wholesale liquor dealer visiting this country was surprised to find things peaceful and orderly, and was fair enough to say that "America had been shamefully misrepresented in Europe by the reported disorder in adjusting its national life to the eighteenth amendment".

## Budget Department

J. S. Deaton, Director

## DO NOT DETOUR

Will Southern Baptists go forward with the Cooperative Program as carried on during the past three years, or will they now seek to make one of those disastrous detours? An appeal has been made by the Maryland Baptist Union Association at its last session, that we re-establish the former methods of having the interests of all our causes presented and emphasized separately at regular intervals, and that contributions to the Cooperative Program be supplemented by direct appeals to interested individuals and groups for each of its causes. They give as their reason for this that the Southern Baptist Convention has failed to provide sufficiently for the support and successful prosecution of those great mission causes, for whose support the Convention was organized.

We believe that such action as recommended by our Maryland brethren would be the most disastrous thing which Southern Baptists could possibly do. It reminds us of a statement, which I picked up a few days ago, concerning detours. The writer in commenting upon detours said, "In these modern times of progressiveness and advancements in our land and country, we are continually confronted with new thoughts and ideas, and as we travel from place to place, we very often see the sign 'Detour'. These signs are for the traveler to take notice that he must leave the main highway on account of new roads being built, or some repairs being made. Often we find that these detours are not what they appear to be, for the farther we get away from the highway the worse the roads are, and very often we find ourselves stuck in the mud and find it hard to get out." It seems to me that we may very aptly apply the significance of these words concerning detours to what would happen should Southern Baptists return to the old method of special appeals for each specific cause. It is true that they are now in the mud, and if they should adopt the suggestion of the Maryland Baptist Union Association they would find themselves going deeper into the mud. We do not believe that there is a general feeling on the part of Southern Baptists that there is any immediate necessity for the radical change suggested. As proof of this, I quote from a letter recently received from Dr. A. J. Barton, General Director of our Cooperative Program.

"I am glad to say that we have many evidences that the spirit among our people is getting better everywhere and that there is a deeper and more sympathetic attitude toward the Cooperative Program and all of our work. The recent published receipts of the Home and Foreign Boards indicate a growth in spirit and in contributions. The Home Board reports an increase of some \$20,000.00 over a like period of last year, while the Foreign Board reports a little less than a million dollars' total receipts as compared to \$1,400,000 for a like period last year. The report of last year included the large Christmas Love Offering, and I think we may properly conclude that the general receipts of the Board, derived from a steady income through the Budget, are better, more stable and more encouraging than they have been for several years."

Dr. Barton is in position to know whereof he speaks, since he is in touch with every pulse beat of Southern Baptists, and we believe that he has correctly interpreted the minds of Southern Baptists concerning the Cooperative Program. We do not believe for one moment that a return to the old method of special appeals for individual causes would solve our present financial situation, but would be the most hurtful thing that could come to us at this critical period of our Convention work. No, we do not need to return to the old method of special appeals. There is a better way, and we believe that we have discov-

ered that way through the Cooperative Program, for the method we are pursuing now puts all of our work on an equitable basis, and makes possible fair play to all causes. To detour from the main highway which Southern Baptists have been treading during the past three years would prove, we believe, our undoing just now. Our trouble has been in the past that we have hardly gotten our machinery shifted into high before someone, or group, suggested a change. Shall we detour from the main highway and find, as all tourists do, that the farther we get away from the highway the worse the roads are? No, we do not believe that Southern Baptists will be foolish enough to do such a thing. We are on the highway, which the New Testament has pointed out, and under God, we will continue to keep on the highway, which will lead us to sure victory! Yes, the boat may be rocking, as suggested by our Maryland brethren, but we have been told that it is a dangerous thing to change boats while rocking. Instead of changing to the old method of special appeals at this juncture of our work, let us more closely coordinate all of our interests and go forward to victory!

## SOME POINTS FOR PASTORS TO PONDER

1. Baptists are very much like other people in many respects. They can hardly be expected to do better than they know.
2. The average Baptist loves God, and will support the Lord's work with his money if his heart is right, and he is shown the extent and needs of that work, along with the possibilities for Kingdom service which his support offers.
3. The slump in receipts for our Baptist missionary, educational and benevolent work in recent years is due to a lack of interest. Underlying that lack of interest, however, is an absence of adequate information and spiritual stimulus.
4. Before a genuine interest in the Cooperative Program can be aroused in the churches, therefore, there must be a wider and more effective dissemination of information upon the Cooperative Program—its plan and purpose; the nature and extent of the various departments of work represented in it, and the results achieved by these activities; and the larger possibilities that can be attained if Baptist people will but provide a larger support.

## Pastors Can Change Situation

5. The alert pastor counts it no less a privilege than a duty to bring about the information and enlistment of his people in the support of the Cooperative Program, the agency of the denomination for supporting all our general missionary, educational and benevolent work, State and South-wide.
6. Where pastors have earnestly sought to develop their churches along this line they have found their people responding gladly. If all pastors who have the welfare of our denominational work at heart will faithfully press the claims of the Cooperative Program, and the seven great causes embraced therein, a million new supporters of our organized work would soon be enlisted with the result that our denomination would be able to immediately increase the effectiveness of its witness for Jesus Christ at home and around the world.

7. Undoubtedly the greatest contributing factor to the inadequate support our denominational work today is the lack of definite informing and heart-gripping preaching upon our great enterprises. It takes missionary preaching to create the missionary motive and the day all our pastors begin to store the minds and move the hearts of their people with great missionary facts and appeals, we will witness a larger support of the great program of carrying the whole gospel to the whole world. (The Baptist Program.)

# Mississippi Woman's Missionary Union

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 MRS. J. HUNWARD, 1st Vice-President, Madison  
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Kaifong, Honan, China.  
 Feb. 5, 1927.

Dear Friends and Co-workers:

Lack of time and opportunity makes it impossible to write at length to each of you separately. Hence I am accepting Miss Mallory's kind offer to the missionaries to have copies of our letters read and sent to the addresses which we give her.

Of course you are reading about the "wars and rumors of war" that we are having in China at present. We hear terrible reports of how the "Reds" are persecuting the Christians, especially the missionaries, taking away their possessions, sometimes stripping their very clothes from their backs and forcing them to flee to the coast cities for protection. There is much talk of war in our province, and we, too, may have to leave before long. In fact, the Consul has already advised the women and children do so. We are praying very earnestly for divine guidance. If the Master wills that we suffer for His sake, certainly we shall be ready.

I am thankful for a few days of peace and quiet in which to recuperate after a ten-weeks' trip to the country. The "Gospel Ford," given by friends in Alabama, is still in Shanghai. Due to disturbed conditions occasioned by the war, the motor company has been unable to ship it up. Excessive rain and snow would have prevented its use on the trip, anyway. We have used donkeys, camels and carts instead. Having visited fourteen towns and villages on donkey back and learned just how to cover the wooden saddle to make it comfortable, I was enroute to the fifteenth place and was really enjoying the ride—when low down slipped the donkey and over his head I went into the mud. It was a comical performance. As usual, there was "something to be glad about" for the fall did not hurt me. One day we started by wheelbarrow, but there was so much water in the road that the men could not finish the journey. We stopped over for the night and were entertained in the home of one of our Christian families. Sleeping on a hard Chinese bed without mattress or sheets was no hardship for I had the privilege of helping the dear girls and women of that family of thirty (four generations) to know the Saviour better and learn something of His precious teachings. Over and over they urged us to "stay longer." "We desire to learn the Bible, but there is no one to teach us," they said. I left with them some gospels and other literature and suggested a plan of study for them. I am glad that we have Bible women at two of the outstations where their help is greatly needed. Since I was in the home just mentioned the bandits have kidnapped one of the little boys there and much property had to be sold to obtain his release. A number of our Christians have thus been reduced to poverty but in some cases spiritual blessings have resulted. One woman, for example, told me of her husband's experience. "When I became a Christian," she said, "He was angry and used strong language in cursing me. The more I came to church, the more he worshipped the idols. Our baby was thin and pale and almost dead and Miss Stribling saved her life by feeding her milk. She is our only child and we were

both happy to see her well and fat again. When the bandits came we had to run for our lives and were compelled to leave the baby behind. I prayed the Lord to protect us and let no harm befall the child. When we returned to the house, after the departure of the bandits there she was safe and sound. My husband said he would never again put his trust in the idols. He immediately began coming to church, and now he is more zealous than I am. Even after we retire at night he asks me to repeat Scripture that I know which he also wants to memorize." The meetings and classes were well attended despite cold and snow. At one place we hold a two-weeks' class in which we enrolled more than 30, eight of whom stayed at the chapel, slept on the floor, furnished their own food and did their own cooking. Many of the women seem eager to learn. Some of them walk long distances to have an opportunity to study the Bible. For instance, one of our most earnest Christian women walked 115 li (about 38 miles) to enter a special class arranged by Mrs. Sallee in connection with the Industrial School. Not only did she walk, but had to wade water part of the way. With her example before me, I can never again complain about any mode of travel, not even the ox cart in which we were recently twelve hours making a trip of 50 li (about 16 miles).

Now I must tell you about our first camel ride. In leaving one of the outstations, there was so much snow and ice that the horse cart failed to carry us more than five miles and we had to return to the place whence we had started. After a wait of three days the Lord sent along some camels, for they did not often pass that way. As I was going to visit some of the Christian women, I chanced to see the camels outside the gate. "Will you carry us to Wei Ch'uan?" I inquired. "Yes," the men responded, and early next morning, Dec. 24, we were on our way. There were three camels in our caravan. Just before we reached the city wall on this Christmas eve the stars shone out upon the scene. Of course I recalled the wise men from the east as they were guided by the star of Bethlehem and how they rejoiced to find the Saviour, to worship at His feet and to present to him their richest gifts. Having traveled seventy li, we were glad to reach our little chapel in the city. There was not room in our small quarters for all of us to stay and a Christian brother near by offered us a room in his yard. He evidently loves the Lord, for he and his family have suffered persecution for Christ's sake. In going to the next station we again rode on camels. The men had a hard time. Their shoes came off in the mud and snow and they had to walk with bare feet over the frozen ground. Upon hearing a scream, I looked around in time to see my cook fall, face foremost, over the camel's head. She was not hurt, but presented rather a ludicrous appearance. During our next camel ride Miss Alexander was with us. She came out after the close of school for mid-winter vacation and spent three weeks with us in the country. We were happy indeed to have her. She proved to be a fine reader. Only the Bible woman fell off on that trip, but she received no injury. My camel, with his gently rocking tread produced a soothing effect rather

than otherwise. When we reached the river which donkeys had been unable to cross these great, old animals walked calmly over as if it had been but a little brook. Our return trip on Jan. 24 was in a horse cart. Unfortunately, I did not cover my face sufficiently and it was frost-bitten. For more than a week it has been sore and swollen, causing abnormal temperature. I did not realize that the cold north wind was so severe. The Doctor is treating my face and I hope that it will eventually become normal again, or that there will be an improvement over the usual appearance! Although my face is frozen, my heart is warm with love and gratitude to the Father that He has permitted me to witness for Him, that many have heard the gospel during these weeks and that some have confessed faith in Jesus as Saviour and Lord.

Please pray for me. I feel the need of your prayers especially at this time. May the Master's choicest blessings be showered upon you. Remember that I love and pray for you.

Yours in His service,  
 Addie Estell Cox.

News comes from Tampa, Florida, of the death of Mrs. J. G. Chastain, wife of our beloved brother and missionary to the Spanish speaking people in Tampa. Mrs. Chastain was a native of Virginia and was married to Rev. J. G. Chastain just before going as missionaries to Mexico. They lived and served in that country for many years and when conditions made their work impossible they returned to the States. She taught for several years in Blue Mountain and was greatly loved and esteemed. More recently she has shared the labors of her husband in Florida. She was a woman of fine culture and exceptional ability, who devoted herself to the service of others. Besides her husband she leaves two sons and two daughters. One son J. G. Jr., superintendent of Schools at Leland, the other Francis Judson is pastor at Coldwater. A daughter is a missionary in Cuba. May our Father tenderly minister to those who are bereaved.

The missionary offering of Brookhaven Sunday School on March 27 was \$514.50, the attendance 617 and Pastor J. A. Taylor says they have set attendance figure at 1000 by April 17 next.

The revival meeting begins at Philadelphia, April 17th and continues through three Sundays. Pastor E. L. Davis and his assistant D. C. Hall will conduct the meeting.

"He being dead yet speaketh," may be true of some men today in a sense quite different from that meant when it was said of Abel. It is possible for some preachers whose spiritual life has departed to be still clattering away with old sermons. Get a new one, brother and go from your knees to the pulpit.

A letter from one of our pastors in Mississippi tells us he is now getting for his preaching and pastoral work only about one-third the salary he got while in secular work before he took six years at the college and Seminary. He is not complaining, but some churches will have to give account to God for starving their pastors and their families.

## SUPPLEMENT TO THE BAPTIST RECORD

CONTRIBUTIONS FROM CHURCHES  
January 1st to April 1st

The following statements are published for general information and for the purpose of correcting any errors which may occur. Therefore, we earnestly request that all interested parties will please read them carefully and if any corrections need to be made, please call attention to them promptly. It is much easier to correct them now than later. The amounts listed here may include some funds collected on 1926 pledges, but we have simply given the total for the first three months, including payments on last year's pledges which came in after January 1st, and also the contributions which came in on this year's pledges. It will also be observed that we have listed the special contributions as well as the budget receipts, which receipts are divided on the percentage basis.

Please bear in mind that if your contribution was not in the Board office on the morning of March 31st, it will not appear in this list, but will appear in April receipts. To remember this will save some time required for writing letters of inquiry.

## Budget Specials

## ALCORN CO.

Corinth First	1,060.00	120.10
Corinth Tate St.	37.05	
Hinkle Creek		8.25
Tishomingo Chapel	34.11	
Union	3.85	

## BAY SPRINGS or JASPER

Bay Springs	297.30	37.95
Beaver Dam	1.00	
Lake Como	1.00	
Louis	47.00	
Montrose	48.88	7.31
New Fellowship	24.00	
New Pine Grove	7.00	
Poplar Springs	3.00	
Sylvarena	62.77	11.05

## BENTON CO.

New Hope	6.00	
Pleasant Hill	6.75	

## BOLIVAR CO.

Beulah	27.41	
Boyle	18.00	
Cleveland	280.00	
Duncan	63.78	
Gunnison	19.15	
Merigold	33.87	
Pace		17.70
Rosedale	39.00	35.90
Walker-Hanks Mem.		430.00

## CALHOUN CO.

Bethany	37.25	
Calhoun City	373.61	
College Hill	12.47	
Concord	14.43	
Duncan Hill	9.00	
Lantrip	5.25	
New Liberty	6.90	
Pleasant Ridge	8.96	

## CARROLL CO.

Carrollton	11.00	
New Salem	5.00	
Vaiden	7.25	

## CHICKASAW CO.

Egypt	70.79	
Houlka	33.25	18.00
Mt. Olive	5.46	
Okolona	220.00	5.75
Providence	25.50	

## CHOCTAW CO.

Ackerman	230.25	30.00
Beulah	22.41	
Chester	2.35	
Concord	111.78	
French Camp	10.00	
Mt. Moriah	13.74	
Mt. Pisgah	20.00	
New Zion	24.90	

## CLARKE CO.

DeSoto	15.00	
Enterprise	73.00	

			14.50		HARRISON CO.	
Montrose		20.75		19.75	Biloxi First	25.16
Pachuta					Biloxi E. Howard	7.00
Pleasant Grove		3.90			Gulfport First	12.33
Quitman		378.15			Handsboro	208.67
Shubuta		10.00	86.00		Long Beach	15.26
Souenlovie		5.90	1.60		Lyman	.50
Stonewall		4.05			Sharon	5.78
Union		10.00				3.00
					HANCOCK CO.	
					Harmony	50.00
Hernando		130.50			HINDS CO.	
Oak Grove		13.00			Antioch	36.31
State Line		62.03			Bethesda	108.00
					Beulah	7.00
					COLUMBUS	
Artesia		23.30	1.75		Bowmar Avenue	44.07
Border Springs		23.00			Byram—Macedonia	1.64
Columbus First		842.97			Clinton	387.89
Columbus East End			2.00		Davis Memorial	32.06
Old Montpelier		10.31			Griffith Memorial	50.00
Mt. Zion		25.00	3.00		Jackson First	3,422.00
New Salem		19.00			Jackson Calvary	1,668.66
Pleasant Hill		54.50			New Salem	30.00
Siloam			1.00		Pocahontas	10.00
West Point		1,200.00	301.28		Raymond	62.63
					Salem	28.50
					Terry	293.05
					Utica	182.77
					Vicksburg	15.20
					HOLMES CO.	
County Line		26.53	21.75		Antioch	12.50
Crystal Springs		200.00	.50		Central	12.10
Damascus		40.00			Centerville	13.13
Gallilee		.73			Durant	400.00
Georgetown			15.00		Ebenezer	2.10
Glancy		3.61			Goodman	3.00
Hazlehurst		710.00			Lexington	64.00
New Providence			5.00		Mt. Pleasant	410.00
New Zion		23.45			Pickens	357.64
Pearl Valley		15.30			Tchula	42.90
Pilgrims Rest			10.01		West	78.40
Pine Bluff		76.50	5.85		ITAWAMBA CO.	
Rockport		8.00			Salem	19.00
Sardis		19.60			JACKSON CO.	
Shady Grove		163.08	10.30		Moss Point—East	216.70
Smyrna		8.80			Pascagoula First	130.43
Spring Hill		7.25			Vancleave	11.50
Sylvarena		27.03			JEFF DAVIS CO.	
Wesson		5.00			Antioch	47.85
White Oak		41.50			Bethany	10.00
					Carson	40.00
Collins		328.61	21.13		Ebenezer	12.65
Gilmer		10.15			Hathorn	10.00
Leaf River		1.40			Phalti	59.45
Mt. Horeb		25.60			Prentiss	466.08
Mt. Olive		193.13	15.00		Victory	5.00
New Hope		8.12			JONES CO.	
Providence		126.46			Fairfield	5.86
Seminary		100.00			Heidelberg	12.14
Williamsburg		11.75	1.00		Laurel First	700.00
					Laurel Kingston	71.00
Arcola		68.15			Laurel West	215.59
Belzoni		210.68			New Pine Grove	1.50
Catchings		32.85			Ovett	30.00
Greenville		525.00	96.32		Pine Grove	7.65
Leland		1,687.13	340.00		Sandersville	25.00
Midnight			2.00		Shady Grove	12.00
Rolling Fork		4.00			KEMPER CO.	
Bude		7.00			Bay Springs	8.60
Eddiceton		2.75			Binnsville	14.50
Hamburg			10.40		DeKalb	11.00
Homochitto		26.00			Salem	2.25
Hopewell		46.15	2.50		Scooba	56.80
Lucien		4.20			Wahalak	3.00
McCall Creek		14.20			KOSCIUSKO	
Meadville			60.00		Bear Creek	7.00
Natchez		300.00	2.00		Bowlin	11.40
Roxie		52.82	28.20		Carson Ridge	12.50
					Ethel	3.90
					Friendship	7.00
					Hurricane	3.00
					Pleasant Ridge	8.00
					Sallis	15.00
					Samaria—McAdams	60.00
					Spring Dale	59.00
					Yockanookany	19.88
					LAFAYETTE CO.	
Grenada First		250.00	87.00		New Hope	50.00
Leflore		30.00				
Mt. Paran		16.00				

Oxford	1,026.87	Bogue Chitto	57.48	13.00	Sturgis	26.00	
Paris	3.00	Brookhaven	1,506.27	74.63	PANOLA CO.		
Taylor		Heucks Retreat	20.00		Batesville	141.97	
Tula	53.00	Moaks Creek	8.45		Como	30.00	
Union	14.00	Mt. Moriah		21.13	Courtland	120.00	
Yellow Leaf	5.00	Mt. Zion	5.00		Crenshaw	6.00	
		Norfield	150.00	5.00	Hebron	21.00	
LUDERDALE CO.		Pleasant Hill	21.50		Peach Creek	50.42	
Bethany	18.00	Wellman	10.00		Pilgrims Rest	12.55	
Causeyville	42.00				Pope	47.77	
Goodwater	25.00				Sardis	12.00	
Keweenaw	150.00	10.30			Union	202.35	
Marion	8.00	Camden	91.85			53.90	
Meridian First	1,721.87	Canton	766.26		PEARL RIVER		
Meridian 8th Ave.	34.00	Farmhaven	25.05		Carriere	50.00	
Meridian 15th Ave.	641.01	Flora	300.00		Derby	25.00	
Meridian Highland	67.50	Good Hope	12.50		Goodyear	4.11	
Meridian Southside	213.95	11.35	Lula	34.50	Juniper Grove	30.00	
Mt. Vernon	18.00	Madison Sta.		26.00	Oak Hill	8.40	
New Hope	18.55				Orvisburg	2.66	
Oak Grove	25.09				Pine Grove	7.87	
Pine Grove	14.59				Picayune	1,209.12	
Poplar Springs	2.00	117.50	Edna	4.00	Poplarville	15.75	
Russell	11.50	12.30	Goss	2.81	32.23	Union	35.00
Salem	41.50		Hurricane Creek	6.00		1.50	
Toomabba	60.00		White Bluff	15.00	White Sand	9.90	
					PERRY COUNTY		
LAWRENCE CO.					Beaumont	87.45	
Arm	3.00				Progress	7.85	
Calvary	96.00	Alexandria	91.50		Prospect	2.50	
Monticello	70.00	Byhalia	349.66	9.50	Richton	40.53	
Newbern	16.70	Cornersville	10.00		PIKE CO.	15.00	
Nola	10.00	Holly Springs	85.31	23.50	Balachitto	40.00	
Oma		Potts Camp	99.78		Bluff Springs	23.36	
Providence	13.65	Temperance Hill	8.75		Fernwood	17.25	
Shiloh	23.45				Friendship	71.75	
		MISSISSIPPI			Holmesville	23.10	
LEAKE CO.		Berwick	89.50		Johnston Sta.	5.00	
Carthage		Centreville	166.66		Magnolia	33.20	
Mt. Carmel	38.23	Eastfork	30.95		McComb Central	119.58	
Freem	1.00	Gillsburg	292.34	13.00	McComb East	168.15	
Friendship	84.16	Hebron	11.00		McComb First	1,257.91	
Midway	22.00	Liberty	100.00		McComb South	113.00	
Standing Pine	37.00	Mars Hill	100.00		Mt. Zion	20.00	
Walnut Grove	38.05	Memorial	14.82		Osyka	28.05	
		Mt. Olive	53.95		Silver Creek	22.02	
LEBANON		Mt. Vernon	47.11		Silver Springs	19.00	
Big Level	5.20	Robinson	12.75		Summit	11.90	
Batson's Log Camp		Stephenson	50.00		Tangipahoa	15.65	
Brooklyn	61.66	Zion Hill	33.00		PONTOTOC CO.	60.50	
Central	85.00				Monroe Co. Ass'n		
Eastabuchie	3.00			10.00	Cherry Creek	85.25	
Hattiesburg First	2,168.76				Ecru	60.81	
Hattiesburg 5th Ave.	170.00	Aberdeen	67.79		Oak Hill	15.00	
Hattiesburg Emmanuel	1,075.93	236.09	Amory	252.05	Pontotoc	279.13	
Hattiesburg Main St.	1,119.13	30.00	Center Hill	16.00	Toxish	43.42	
Hickory Grove	10.50		Prairie	1.50	Troy	2.65	
Oral	19.50	5.20	Splunge	5.00	Woodland	10.85	
Perkinston	30.50		Duck Hill	103.00	PRENTISS CO.		
Petal	10.00	12.00	Unity	6.50	Baldwyn	40.35	
Richburg	15.00		Winona	7.00	Booneville	350.00	
Summerville	85.50			406.16	Oak Hill	4.44	
Wiggins	151.25	24.04			Wheeler	4.77	
					QUITMAN CO.		
LEE CO.		Burnside	19.79		Belen	25.00	
Belden	17.95	Coldwater Mission	8.00		Crowder	20.75	
Bissell	18.53	Longino	7.50		Lambert	5.00	
Guntown	7.07	Pearl Valley	11.57		Marks	5.00	
Nettleton	6.40				Sledge	71.80	
Plantersville	18.50	NEW CHOCTAW	1.00		Vance	19.05	
Pleasant Valley	39.05	Canaan		4.00	RANKIN CO.	33.30	
Saltville	32.00	NEWTON CO.			Brandon	189.00	
Sherman	54.00	Union	268.16		Briar Hill	25.00	
Tupelo First	1,998.94	Bethel		12.52	Cato	75.00	
Tupelo Second	36.00	Chunky	10.00		Dry Creek	8.50	
Union Hill		Decatur	32.94		Hickory Ridge	15.00	
Verna	47.90	Lawrence	11.50		Mt. Creek	1.00	
		Liberty	5.37		Oakdale	10.26	
EFLORE CO.		Mt. Pleasant	15.03		Rock Bluff	10.75	
Greenwood First	2,670.16	New Concord	17.40		Rock Hill	3.15	
Greenwood 2nd	4.63	New Fellowship		2.00	Star	65.95	
Itta Bena		Newton	830.55		Stoons Creek	142.15	
Morgan City	53.00				RIVERSIDE		
Schuster		Mashulaville	40.00		Clarksdale	152.50	
Siden	6.00		8.80		Coahoma	31.00	
Swetown	41.20	Macon	50.00		Dundee	10.00	
	12.00	Shuqualak	87.50		Friars Point	18.00	
			22.00		Rich	11.00	
LIBERTY					SCOTT CO.		
Antioch	2.08	OKTIBBEHA CO.			Forest	375.96	
Bucatunna	3.15	Adaton	30.00				
Falling Creek	2.00	Bethesda	125.00				
Liberty	6.00	Longview	90.00				
Arlington		Maben	100.00				
	10.83	Salem	163.00	6.50			
		Self Creek	23.00				

Thursday, April 7, 1927

## THE BAPTIST RECORD

26.00				
141.97	30.00			
120.00	6.00			
21.00	5.00			
40.42	12.55			
25.00				
82.66				
47.77				
12.00				
202.35				
53.90				
50.00				
25.00				
30.00	4.11			
8.40				
2.66				
7.87				
1,209.12				
15.75				
35.00	1.50			
9.90				
TY				
87.45	7.85			
31.00				
2.50				
40.53	15.00			
119.58				
168.15				
1,257.91	113.00			
20.00				
28.05				
22.02				
19.00	4.50			
76.18	11.90			
15.65				
60.50				
85.25	10.00			
60.81	8.00			
15.00				
279.13				
43.42				
2.65				
10.85				
40.35	1.50			
350.00				
4.44				
4.77				
25.00	6.00			
20.75				
5.00				
5.00	71.80			
19.05	33.30			
5.00				
189.00				
25.00				
75.00				
8.50				
15.00				
1.00				
10.26				
10.75				
3.15				
65.95				
142.15				
152.50				
31.00	10.00			
18.00	11.00			
30.50				
375.96				



## HAZLEHURST CHURCH

The achievement of the Hazlehurst Church in building their handsome new house of worship is deserving of all commendation. We are glad to present to our readers on the front page this week the pictures of two of the men who have led in this great enterprise. The pastor, Dr. O. Olin Green, has a record as a church builder, and we venture to say he has never superintended the erection of a better one.

And this is not the first time that Captain I. N. Ellis has engaged in such an undertaking, for he and his excellent wife are charter members of the Hazlehurst Church, and has been, for all the 57 years of its history, treasurer of the church. During this time three church houses have been erected. Each one was a great achievement in its day and well ahead of other enterprises of the same date. Brother Ellis is a banker as a side line, but his principal business is

serving the Lord. In this he is not alone for he is sustained by a fine bunch of business men and a glorious company of godly women.

It was an inspiration to be among them on Sunday when they assembled for the dedication of this new church. A mile of smiles greeted you as you entered and they lasted all day. The day was beautiful; so was and is the church and so looked the people inside it as they filled it from front to back, including the large gallery. There is not a sorry piece of material in the building which cost upward of \$100,000; and there is no inferior workmanship. The contractor, Mr. I. C. Garber of Jackson, says the folks got the worth of their money, and he has built lots of churches.

The charter members of the church still living are Mr. and Mrs. I. N. Ellis, Mrs. Blanche Burnley, Mrs. Dicy Brittain, Mrs. R. C. Prince and Mrs. Carrie Stapleton Birdsong. Pastors who have served this church are J. R. Farish, W. W. Gwin, J. A. Hackett, A. A. Lomax, S. W. Sibley, B. D. Gray, A. K. Pace, A. J. Fawcett, W. J. Williams, R. H. Tandy, C. C. Pugh, F. M. Purser, A. F. O'Kelly and O. O. Green, the present pastor. Five of the former pastors are living; two of them being present with their wives, Drs. Gray and Pugh; and letters were read from Drs. Tandy, Purser and O'Kelly. The building committee is made up of Messrs. I. N. Ellis, G. W. Covington, D. M. Miller, J. F. Guynes, and A. Green; and their associates Mesdames R. L. Covington, G. W. Douglas, Miss Margaret Miller, Miss Mollie Heath Conn and Miss Collie Covington. But a multitude of others helped gladly.

The dedicatory services were held morning and evening. The hymn of dedication sung was written by Pastor Green. All the music was beautiful and worshipful. All the pastors in Hazlehurst had a part in the program, and their people turned out to rejoice with those that do rejoice. The sermon was preached by Dr. B. D. Gray of the Home Board in Atlanta, who was pastor when the former house was built. It was inspirational, instructive and soul feeding. It was founded on what the martyr Stephen said about the temple and was beautifully appropriate. The ordination prayer was led by former Pastor Dr. C. C. Pugh, who also spoke to the delight of all at night.

At the evening service all the pastors of Hazlehurst made brief and appropriate addresses. Mrs. B. D. Gray gave a reminiscent survey of happy experiences of the years spent in Hazlehurst. And though it was "past bedtime" the editor was introduced to preach the closing sermon. The people stood it mighty well. Everybody went away happy and Pastor Green was in his heart singing "The end of a perfect day". —Editor.

A few years ago we had a spell of "calling out the called". There seem to have been a good many called out who were never called, for a large majority of them were never heard from any more. Some of them got in and are looking for places, and maybe some got in who had better been somewhere else.

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## MISCELLANEOUS

MISSIONARY TO JEWS RE-LATES CONVERSION  
By Dorothy Wittenmyer

Rev. Jacob Gartenhaus, Southern Baptist missionary to the Hebrew people, related the following story of his life at the close of the meeting held in New Orleans recently to bring about a closer understanding between the Jews and the Gentiles:

"I was born, reared and educated in the strictest Jewish environment. My father is a Jewish Rabbi in Palestine today and most of my people are there. I was educated in Jewish schools. I never attended public schools because it was against our belief to talk to Gentile children. If I took a walk and came across an image I would never walk near them but instead I would stop and pray for them to be destroyed. When Christ was mentioned I would put my fingers in my ears.

"My parents wanted me to be a Rabbi and I was placed in charge of a great Jewish Rabbi in Europe. Every day in my life I used to pray for the coming of the Messiah. One day I asked the great Rabbi, 'Why does not the Messiah come? Why does he permit his people to be scattered to the ends of the earth?' The Rabbi replied that it was a sin for a believing Jew to ask such a question about God. I was then fifteen years old.

"About that time I decided that I would like to come to America and I told the Rabbi about that. He replied that it was just a foolish dream of mine and advised me to forget it. My mother said I could not go. Then I decided to see my brother who was a graduate of two of the greatest Jewish schools. When I arrived in the capital city of Celestia to see my brother he told me a secret. News came one day that there was a converted Jew giving out loads of free literature, but my brother never expected to touch any of that literature for that would have been a sin. The Jew had to wash his hands six times for even touching a Christian book.

"However, my brother took a book and found that it was a New Testament. He took it home, locked his door and read it that evening. He was so surprised when he found the names of Abraham, Isaac and Jacob on the first page that he read the Christian Bible through at once. Speaking of the Sermon on the Mount my brother said that although he was familiar with at least one hundred of the best Jewish books, he had never seen more beautiful words than those in the fifth, sixth and seventh chapters of Matthew. As he sat up all night to read the New Testament and compared its teachings with that of the Old Testament prophecies he came to the conclusion that all the prophecies were minutely fulfilled in the New Testament. When he told me that story I could hardly believe MY Brother—a Jewish Rabbi. I told my brother that if he wanted to believe that he could do it, but that I would die first.

"Thirteen years ago I came to

New York City with one ambition and that was to become the richest man in America. My uncle told me that he would do anything for me that he would do for his children if I would do what he told me to do. I spent the nights in school, and in the day I designed ladies' hats. Soon I began to make more money than I had dreamed of, but my brother had another plan for me. Every time he wrote me he told me to study the Bible, but I didn't even have time to go to the synagogue.

"My brother who could have been very prominent came to New York City a short time after to help me. Soon I was making six times as much money as my brother and yet my money did not satisfy me as that of my brother satisfied him.

"Then the most impossible thing in my life was made possible by the Holy Spirit. I refused to listen or yield until one day in New York City it began to rain when I had on a new suit and a new straw hat and I stopped at a mission to get out of the rain. There I heard a message about Christ and at first did not yield my life. They told me to pray and to ask God if Christ was the Messiah. I did and my feelings after that prayer cannot be described. I felt that heaven had come down to earth or I had been taken up.

"When my uncle found it out he said that I could not live in his house and he turned me out. I somehow had a desire to prepare myself for the ministry, so I went to the Southern Baptist Seminary at Louisville, Kentucky. I never expected to see my uncle again, but one day as I was returning to Louisville I was told that my uncle and aunt were waiting for me there. My uncle had gone to the Seminary and talked to some of the students and one of the professors. Before he left he cursed me because I would not repent. Several months passed and I received two telegrams and a special delivery letter telling me of the arrival of my mother and youngest sister in America. The

student-body of the Seminary united in prayer for me and I went to Cleveland and to my surprise found my mother and sister. My experience there and what I suffered can only be compared to the story of Christ in Gethsemane. I had to face my mother, sister and uncle and I had to choose between my mother and Christ. I returned to the Seminary more determined than ever, in the words of Paul, to say, 'I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depths, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus, my Lord.'

"For the eight years since that time I have been busy proclaiming that gospel to my own people and although I was imprisoned in the United States of America at Chicago because I believed in Christ as my Saviour, it was a joy to suffer for Him."—The Magnet.

HUMAN DEPRAVITY

I have always believed that man was (and is) a depraved, sinful being. Therefore, I was surprised when I read in a daily newspaper, a few days ago, the following statement, written by the pastor of a church in Mississippi: "Goodness in human kind is natural. Total depravity is a libel." I do not know where this preacher—this pastor—obtained his information, nor upon what authority he predicates his affirmation. Certainly not the Scriptures, the Word of God, the Bible.

"All scripture is given by inspiration of God." (II Tim. 3:16.) "Search the scriptures." (John 5:39.) Let us follow the example of the noble Bereans, who "searched the scriptures daily, whether those things were so". (Acts. 17:11.) The things taught by Paul and Silas—"God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts was only evil continually. And God looked on the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. 6:5-12.) "The imagination of man's heart is evil from his youth." (Gen. 8:21.) "Behold, I was shapen in iniquity and in sin did my mother conceive me." (Ps. 51:5.) "They are corrupt, they have done abominable works; there is none that doeth good. They are all gone aside, there is none that doeth good; no, not one." (Ps. 14:1-3.) "Most men will proclaim, every one his own goodness; but who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:6-9.) "Enter not into judgment with thy servant; for in thy sight shall no living man be justified", (by self-righteousness) (Ps. 143:2.) "There is not a just man upon earth that doeth good and sinneth not." (Eccl. 7:20.) "The heart of the sons of man is full of evil." (Eccl. 9:3.) The heart is deceitful above all things, and desperately wicked." (Jer. 17:9.) "Behold, ye walk everyone after the imagination of his evil heart." (Jer. 16:12.)

"O, generation of vipers, how can ye, being evil, speak good things, for out of the abundance of the heart, the mouth speaketh"—the words of Jesus? (Matt. 12:34.) "All we, like sheep, have gone astray, we have turned everyone to his own way." (Ish. 53:6.) The just verdict is "Guilty before God". (Rom. 3:19.) "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. 2:22.) "Can the Ethiopian change his skin, or the leopard his spots? Then may, ye also do good, that are accustomed to do evil." (Jer. 13:23.) "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, pride, deceit, an evil eye, covetousness, wickedness, foolishness." Jesus—Matt. 15:19; Mark 7:21-23.

"The carnal mind is enmity against God." (Rom. 8:7.) "The scripture hath concluded all under sin." (Gal. 3:22.) "The whole world lieth in wickedness." (I John 5:19.) "What I would, that I do not; but let it.

what I hate, that I do. I know that in me (my flesh) dwelleth no good thing, (nothing good) for the good that I would I do not, but the evil which I would not, that I do. When I would do good, evil is present with me." Apostle Paul—Rom. 7:15, 18, 19, 20. Just the reverse of "Goodness in human kind is natural". "They that are in the flesh cannot please God." (Rom. 8:8.)

After reading foregoing "scriptures, inspired of God", can we believe that "Goodness in human kind is natural" and that "total depravity is a libel"? That we are by nature good; hence, naturally do what is good and pleasing to God. Each reader decide for himself whether or not such teaching is "according to the Scriptures"—I Cor. 15:3-4.

—C. M. Sherouse, Biloxi.

ABOUT PREACHERS

I have been reading with much interest from your splendid paper some articles entitled "Pastoral Qualifications." There is food for much thought in each of them. I wish that all ministers would read and study them.

In one of your articles, the last named "qualification" was that he be a "young people's man." I fear that some of our pastors misunderstand the true meaning of that qualification. They seem only to see the "dress side of the parade", and get too familiar with the girls. Now this is an alarming fact, for I have been made to blush right recently when a country pastor was among his "flock", poking his hands down the collar of the 'teen age girls and picking at them in every way, trying, I guess, to gain popularity. Well that isn't the way for a minister or any other Christian leader to conduct himself, and such conduct on the part of our leaders surely makes it hard on the whole cause.

"Let us examine ourselves; see if we are in the faith," brother Pastors.

Pastor's Wife.

Cashier: "You don't look well lately!"

Butter Clerk: "No; I can't sleep at night on account of lung trouble."

Cashier: "Nonsense; your lungs are all right!"

Butter Clerk: "Yes, mine are; the trouble is with the baby's."—Progressive Grocer.

THE FIRST TRIP

"Did you meet any interesting people on your ocean trip?"

"O, yes. The first day out the captain of the boat asked me to have dinner with him, but something came up and I didn't feel like going."—Tennessee Utility News.

Waiter: "Pardon me, sir, but the money you gave me to pay your check did not include anything for the waiter."

Diner: "Well, I didn't eat one, did I?"—Philadelphia Evening Bulletin.

Thursday, April 7, 1927

do. I know that dwelleth no good (for the good not, but the evil that I do. When evil is present with me—Rom. 7:15, 18, verse of "Good-kind is natural, the flesh cannot sin. 8:8.)

foregoing "scripture", can we be less in human kind than "total depravity" we are by nature really do what is evil to God. Each himself whether living is "according to—1 Cor. 15:3-4. Errouse, Biloxi.

## TEACHERS

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Our Calendar

APRIL is Conference month. We are holding afternoon conferences in most of the counties this month and hope you are planning to attend the conference in your county when it is held there.

MAY is Self-Investment and Go-To-College Month. Schools are out in May, so it is the time to emphasize the need of all high school graduates to continue their education. GO-TO-COLLEGE is the slogan, make the need real to your members. Do not simply Spend your life, INVEST it.

## Eighth Ave. Meridian

We are glad to know of the good work the B. Y. P. U.'s of Eighth Ave. Meridian are doing. Under the leadership of Miss Millie Mae McLellan and Miss Mary Poole they are leading in many of the activities of B. Y. P. U. in the city. They held during the month of March four of the five banners the City Union offers at their monthly meeting.

## Grenada Wide Awake

A letter from Mrs. G. W. Jennings, Librarian of the Grenada Senior B. Y. P. U., tells of their good work, and refers to the union as a "real live wire union". We are glad to suggest their enthusiasm as a good tonic for all B. Y. P. U.'s, if you enter enthusiastically into your work, others will catch the spirit and together you can put over a good job.

## Ellison Ridge B. Y. P. U.

We are glad to report a new Senior B. Y. P. U. at Ellison Ridge. It is a good union with thirty-six members and doing good work. Miss Mavis Eaves is the president and with the cooperation of the other officers and members is leading the work nicely.

Requests for awards continue to come in, showing that Study Course Week was observed by a large number of unions. We thank you for this cooperation in our state program. If you have not observed or held your study course why not plan to do so right soon; the more your members study the better members they will be. Write us for a tract on Study Course.

TRACTS, TRACTS, TRACTS, We have them. One for each officer in the union and many others that will help you, write us for what you want they are free.

The convention at Greenwood was every whit a success, and we like to think back to it as a high peak in our lives, but the convention was held that we that had the privilege of attending might be able to see

farther and more clearly into the future. It's the FORWARD look we want to take now. Is your union going to be better because of the convention? Is your leadership going to be more genuine than before? Are you going to do more to give the B. Y. P. U. to the churches in your association that do not have one? If not then the convention for YOU was not a success. Look to the future, the past is but history.

## The Fellowship Union.

The Senior B. Y. P. U. of Picayune bears the name of The Fellowship Union and we have before us a copy of their first monthly Bulletin. It is an attractive mimeograph sheet that is carrying special news items about their work and is a means of helping to promote any state or associational wide programs that may be on. This copy had a good boost for the convention. Mr. H. J. Stuart is the editor.

## The Baptist Herald.

The Baptist Herald is a new weekly published by the Philadelphia church and has a department for each department of the church with a special editor for each department. It is a splendid paper and is a fine way to keep the work of the church and kingdom before the folks. Mr. Monroe Williams is in charge of the B. Y. P. U. Department, Mr. D. Curtis Hall is editor in chief.

## Union Intermediates Do Extension Work.

We are delighted to have a report from Mr. E. C. Cooper, Association B. Y. P. U. President of Newton County Association telling of the good work the Union Intermediate B. Y. P. U. has been doing. Recently they went out to New Ireland church and gave a fine program after which they organized two unions an Intermediate and a Junior. The officers elected for the Intermediate union are, Leader, Mr. Otto Barfoot; President, Miss Mary Vance; Vice-Pres., Hubert Henry; Secretary, Annie Kate Boram; Pianist, Mary Henry; Chorister, Lamar Hunter; The officers for the Junior union are, Leader, R. F. Boram; President, Mary Gordon; Vice-Pres. Olan Boram; Secretary, Mrs. Ottis Barfoot; Pianist, Mrs. R. F. Boram.

This is a fine piece of work. Miss Bessie Beauchamp is their efficient leader.

Let every B. Y. P. U. Member be found faithful in that this month shall not pass with his offering to southwide causes left out. Our books close the last day of April and if your church does not give you a chance to make an offering make it anyway, give it to your church treasurer and ask him to send it in post haste.

On Friday evening, March 25th, the Intermediate B. Y. P. U. of Fairview gave a banquet honoring the fathers and mothers which was greatly enjoyed by all. The church was artistically decorated with marchalneil roses, wisteria and lilac. After an impressive candle ceremony rendered by the officers and led by our leader, Mrs. Corder, came the toasts. Wilma Ruth Ray gave the one to the mothers to which Mrs. H. Lipe responded, and James Corder one to the fathers to which Mr. W. R. Ray responded. Then we enjoyed a very delicious two-course banquet and when everyone was too full for utterance the following program was rendered:

"The Light of the Home We Love"—Vista Murphy, (Pres.)

"The Real Brightness of the Home" "A Tribute to Daughters"—Mrs. J. W. Cartwright.

"A Queen in the Teens"—Mrs. M. Q. Murphy.

Vocal Solo, "Pal of My Cradle Days"—Mrs. H. McEachern.

"Keeping the Flame Steady"—Mrs. E. Clevenger.

Reading, "To My Dad"—James Cartright, Jr.

"The Prodigal"—Mr. J. W. Corder.

Trio, "Cross My Heart Father I Love You"—Vista Murphy, Iva Lee House and Wilma Ruth Ray.

## Beaumont B. Y. P. U.'s.

The Beaumont Intermediate B. Y. P. U. held their Study Course March 7 to 12 together with the other B. Y. P. U.'s. We met every night for nearly a week, and studied "Training in Bible Study," and also the Manual. Our Union was 200 percent in the Study Course.

The last night of the Study Course we were served simple refreshments.

Buertrice Black,  
Cor. Sec'y.

# Life-Lifting Literature



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A Great Personality Affectionately Interpreted

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The impressions of young manhood, confirmed through intimate contacts with maturity, and treasured in the vaults of grateful memory find expression in this classic tribute to one of the greatest souls in Southern history. Dr. Ray has made no attempt to write a life of B. H. Carroll, but he has succeeded admirably in interpreting the spirit of the man whom he loved so devotedly and whose unbroken friendship through the years was a treasured joy. There isn't anyone, anywhere, whose life would not be enriched by the reading of this little volume.

## Beginners' Grammar of the Hebrew Old Testament

KYLE M. YATES

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The author has the distinction of being the teacher of the world's largest class in the Hebrew Old Testament. His grammar is a product of wide experience, in which he has achieved brilliant success through his ability to make simple and interesting what originally has been a tedious and unattractive study. Though naturally possessing little appeal for the popular reader, the volume is destined to fill a large place in the Christian thinking of our day. Times of controversy and disturbance are calling on Christians to make strong the scriptural basis of faith. There is no better commentary on the Bible than a thorough knowledge of the language in which it was written. Dr. Yates' contribution is deserving of its place among the useful volumes of the day.

## BAPTIST BOOK STORE

JACKSON, MISS.

## READ MORE GOOD BOOKS

Jackson, Mississippi,  
March 10, 1927.

WHEREAS, it is the desire of the stockholders of the BACK BAY HUNTING AND FISHING CLUB to surrender its charter,

NOW, THEREFORE, notice is hereby given that there will be a meeting of the stockholders of said corporation, BACK BAY HUNTING & FISHING CLUB, in the city of Jackson, Mississippi, at the EDWARDS HOUSE, at three o'clock P. M., on the 9th day of April, 1927; and a meeting of the stockholders of the said corporation is hereby called to meet at said time and place, for the purpose of determining whether or not the charter of said corporation be surrendered.

This, the 10th day of March, 1927.  
S. K. DAY,  
Stockholder and President.

## A BUNCH OF BALLOONS

Jennie N. Standifer

George Harvey was a newsboy in busy Texas city. He sold the "Daily News," which was a morning paper, and supported himself and helped his mother and little sister. His best friend was Dan Martin who lived next door with his aged grandmother, and was her sole support. He sold the "Evening Herald." One winter George was ill with influenza, and for weeks was unable to work. He lost many patrons, and when he could sell papers again Dan teased him and laughed at him, while boasting of his own success. There were harsh words and frequent quarrels. Soon the friends became enemies, and the mother and grandmother were no longer neighborly.

One morning as George was starting to work he saw a policeman carrying Dan, white and limp, into his grandmother's house.

"What's the matter?" asked George.

"None of your business," snapped Dan.

"He slipped on the ice on the pavement and broke his leg," replied the policeman.

George learned later from his mother that the doctor said Dan would be unable to use his injured leg for a long time.

"I would like to help the old grandmother," said Mrs. Harvey, "but she shut the door in my face when I went over to ask about Dan, and will not speak to me."

"I am going to keep away from them," declared George.

"No, son, we must both try to show them all the kindness we can. Mrs. Martin thinks you spoke harshly of Dan after you fell out. She has had a hard time, and Dan is all she has as a provider."

For days George did not go near the Martin home, but one afternoon he returned with a bag of rosy apples, and knocked at Grandmother Martin's door. She would not open it, and George left the bag on the porch.

A little later he saw the old grandmother throw the apples into the Harvey yard.

"I will not try to be friendly again," George told his mother.

A few weeks later George met Mrs. Martin on the street peddling toy balloons. But she would not speak to him.

"They are in want, I know," said George's mother when told of Mrs. Martin's enterprise, "But I do not know how to help, and they seem to have no friends."

One morning George was selling papers on a crowded thoroughfare, when he saw above the heads of the crowd a cluster of red, yellow, blue and purple balloons. An instant later the toys darted upward, followed by a burst of loud laughter from the passersby. A bent old woman stood near with pitiful hands raised to heaven, and sobbing bitterly: "They were all I had! All I had!"

"They were all I had! All I had!" George saw that the woman was Mrs. Martin, who had refused all

help and they were starving. The boy also saw that the vari-colored airship had struck a tangle of telephone wires, high up in the city canyon. A sudden inspiration came to him. He was standing near a red box with a Gothic roof that was fastened to a telephone pole. He reached up and pulled down the handle, then disappeared in the crowd. There soon followed much hooting of the fire sirens and a noisy clanging of the fire bells. And there were stormy words when the firemen took in the situation. But one of them glanced at the weeping old woman, and seemed to relent. A big ladder began reaching higher and higher, and up the footway ran a pipeman. He came down with the balloons, amid the applause of the multitude. While Mrs. Martin was expressing her gratitude for the rescue of the balloons, a purse was made up by a bystander, and quietly slipped into the old woman's hand. She started homeward with a shining face. George and his mother were eating supper that evening when there was a tap at the kitchen door, and in walked Grandma Martin!

"I've just got to tell you how happy I am, George, and how ashamed I am of myself for throwin' away your apples when we were hungry. I want to ask you to overlook the ways of a cranky old woman, son."

"Of course I will, Grandma Martin. I hated to play a joke on the firemen, but it was the only way I saw to save your balloons. I had to make a quick fade-away, for I'd never made that hard-boiled judge of the night court see things as the firemen did. But best of all—we are all friends again, Grandma."

"And friends we will be always, Georgie boy."

## SUMNER

We are today closing our revival meeting with some splendid results taking into consideration the obstacles we have faced during these past two weeks. Dr. H. E. Dana, at the head of the New Testament Department of the Southwestern Baptist Theological Seminary at Ft. Worth, was compelled to leave us after the first week of most excellent work. He was called home on account of illness in his family. The pastor had to take up the burden where he left off and we have gone through the week with an encouraging response. To add to our difficulties Bayou Cassidy has been overflowing the town. Old timers say that the water is higher than it has been since the eighties. The streets have been flooded and for a while our bridge was condemned for automobile traffic.

The music of the meeting has been in charge of Brother Frank Graziadei of the Moody Bible Inst., Chicago. This is the second meeting in which we have had his most valued assistance. I have never known just his equal in revival meetings. He is graduating from the Institute next month and is anxious to form some connection in our southland, as he considers Chattanooga, Tenn. as his home. His work as a soloist, song leader and personal

worker is equal to the best. Should any of our larger churches be interested in securing the services of such a worker I would suggest that they communicate with him, care of Moody Bible Institute, Chicago, Ill. If further information as to his ability is desired, I would refer interested parties to Dr. C. C. Morris, of the First Church, Ada, Okla., or Dr. John Jeter Hurt, Jackson, Tenn.

Frank Q. Crockett.

## GATES IN FLORIDA

It was my happy privilege to assist Pastor T. E. Waldrup of East Winter Haven, Fla., in a meeting of ten days in which 27 were added to the church, 16 of these upon a profession of Faith in Christ. There were some old time convictions and conversions and some marvelous surrenders for service. The meeting reached a high spiritual tide and the country for miles around felt the impact of the meeting. Pastor Waldrup had prepared the soil well for the gospel seed. His church is well organized for real kingdom work and he holds a warm place in the hearts of his people. There seems to be a spirit of revival on in this great state and the people are responding in a great way to the call of the Spirit.

Personal evangelism is the crying need of the hour, and by the way it is the only hope of the church. "They went everywhere preaching the gospel".

—L. G. Gates,  
First Baptist Church,  
Laurel, Miss.

## GOD WILL FULFILL HIS PROMISES.

We read where it is written, that God "shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. 11:12. We read again that, "the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob," Isa. 14:1. And also that: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, "THE LORD OUR RIGHTEOUSNESS," Jer. 23:5, 6.

Have these prophetic promises been filled? No, for the children of Israel are scattered all over the earth, among all the nations. But they will be fulfilled when our Lord comes again. God never breaks a promise.

We now turn to the New Testament and find these promises reaffirmed, in the following words: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He

shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David," Luke 1:31, 32. Also: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the works of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up," Acts 15:14, 16. Then again: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ," Acts 2:29-31. It is so plain that it needs no comment.

J. E. HEATH,  
Winona, Miss.

Among the Monday morning culprits haled before a Baltimore police magistrate was a colored man with no visible means of support.

"What occupation have you here in Baltimore?" asked his Honor.

"Well, jedge," said the culprit, "I ain't doin' much at present—just circulating round, suh."

His Honor turned to the clerk of the court and said:

"Please enter the fact that this gentleman has been retired from circulation for sixty days."—Green Bag.

Country Kid: "Beat it; the bull's comin'!"

City Kid: "Aw, stan' yer ground. We ain't done nothin'!"—Southern News Bulletin.

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and shall be called Highest: and the give unto Him the "David," Luke "Simeon hath de- t the first did visit ake out of them a name. And to this of the prophets; fter this I will re- build again the tab- le, which is fallen I build again the I will set it up," Then again: "Men me freely speak patriarch David, ad and buried, and with us unto this being a prophet, t God had sworn him, that of the according to the aise up Christ to he seeing this be- resurrection of 31. It is so plain comment.

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## The Family and the Home

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### WHAT WILL MAKE YOUR NATION GREAT?

Do the bidding of the Father If you'd make your nation great; Honor Him as His just steward If you'd better serve your State.

Give your time and love and service, All you are just consecrate— Be a steward of the Father If you'd make your nation great.

We can win the world for Jesus If we will obey God's call Be His stewards as He wishes, Send His blessed word to all.

Do you know a better method Whereby you may serve your state Than to make the whole world better  
All mankind to elevate?

### WHAT IS A "STEWARD"?

By Clara A. Alexander

Mary, who is in junior high school, has had a very bad cold and has been obliged to stay at home for two weeks. She has found a new "game," as she calls it—the study of the meaning of words, as they are given in her father's big dictionary. Last week, when preparing her Sabbath-school lesson, Mary looked up the meaning of the word "steward," and I am sure you will be as interested as she was, in what she learned.

Long ago, when the people of England were the Anglo-Saxons, men employed on a farm to look after those cattle who were kept in pens, were called stiwardes, from the word stie which meant sty or pen, and a word weard which meant keeper, or warden. These stiwardes had to take care of their master's cattle, at first. By and by, the word came to be given to a man on an estate who took charge of any particular work for the master,—the man whom the master would hold responsible for the trust he had given him. In the course of years, the spelling of the word changed, but a "steward," like the old "stie-weard" is a man who is entrusted with the management of his master's property or business.

These were really stewards, therefore, of whom Jesus spoke in a parable He told one day to the people who followed Him, and listened to His teaching.

There was once a man, He said, who had to make a journey into a far country. He would be gone a long time. So he called to him his servants, and entrusted money to them with which they were to carry on the business till he returned. One man was given five talents (and a talent was a sum of money worth \$1,000.) Another was given two talents, and a third received one talent. He treated each servant alike in giving him something in

trust, but he gave different sums, according to each man's ability.

And straightway he started upon his journey.

Now the man who had five talents promptly took up the business in hand, and doubled the money given him by his wise management. The second man did the same and doubled his money.

But the third man dug a hole in the ground, and hid the money his master had entrusted to him.

After a long time, the master returned and called his stewards to bring their account books for him to see.

When the first man made his report, the master said, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

When the second man made his report, the master said: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Came forward the third servant, with fear in his heart and a whining excuse on his lips. "I knew you were a hard man," said he, "reaping where you did not sow, and gathering where you did not reap," (you see, he was trying to abuse his master, in order to excuse himself) "so I was afraid to try to use the talent you gave me. But I dug a hole and hid it, so no one would know I had it from you. I kept it safe, and here it is," and he held out the money he had received.

His master, looking at him said, "You have been a wicked and lazy servant. If you felt so, why did you not put my money in the hands of exchangers" (bankers we would call them today) "so I would have had at least my money with the interest on it?" Then he turned to others, standing by, "Take the talent from him, and give to him with ten talents. For unto every one that hath shall be given, but from him that hath not shall be taken away even what he has. And remove this servant from my presence. He has been an unprofitable man." The other two would go into their master's presence to give him more blessed service. This one was to be sent away from the joy and happiness of the master's home.

Mary has found another word in the dictionary. Whereas the word "talent" once meant money, this parable that Jesus told has given it another meaning. A person of talent is one who has ability along a certain line. We are in danger of thinking only those who have special and large ability are talented. But that was not what our Lord was teaching. He was teaching that

He has given something to each of us to use for Him, and when He returns to earth, each of us will be called to give Him an account of how we have used it to advance His cause.

Each servant received something and it was the master's own concern that some were given more than others. So the Lord puts in one man's hand many things to use for Him. You all know some one boy or girl who ranks very high in every class, while others excel in mathematics or language, or music, or some one study. Some have plenty of spending money, from which they can give to God's causes or to God's poor. Others who give do so—by actual denial of some desire—hardly ever some actual need. The reason the master rebuked his servant and sent him from his presence, was because he was lazy, "slothful." He did not try to do anything.

He was like Janet. Janet has a beautiful voice, but she is pouting and sour because she could not go away from home this year to study music. "Nobody around here can sing," says Janet, and she refuses to help in the choir, or with the primary children, though she has been asked again and again, and though she could thus aid greatly in the worship of God's house. She prefers to "hide" away the talent God has given her.

Tom is earning money after school and on Saturdays. "Give any of it away?" says Tom in astonishment. "Why I need it all. I'm saving to go to college." He forgets that he is just a steward. His health and earning ability are all given him as a talent from the Lord. Yet, because Tom has a good object in view, he is failing to give even a share back to Him who gave him all he has.

That is what a steward is. One who is entrusted with that for which he is to render account. That is why we have this lesson today, so we can recall to our own minds all the talents God has given; so we can consider whether we are faithful to the trust, or whether we are unfaithful, like the unprofitable servant; whether we are giving God his share of time, ability and money, or whether we are neglecting and wasting all, or spending it wholly on the thing we want for ourselves. When He returns what account shall we give?

### A UNIQUE SERMON

In illustrating a recent sermon on the parable of the talents, Dr. George S. Sutton, of the Marlborough Heights church, Kansas City, Missouri, gave a number of young people twenty-five cents each and asked them to increase and return it to apply on the benevolent budget of the church. In three weeks an impressive service was built around the reports of these young people. One girl returned \$12.25, another girl \$5.00 and a boy \$5.00.

### LEARN ONE EACH DAY

36. Cast thy burden upon the Lord, and He shall sustain thee. Ps. 55:22.

37. Comfort your hearts and establish you in every good word and work. II Thess. 2:13.
38. Call upon the Lord while he is near. Isa. 55:6.
39. Depart from evil and do good. Ps. 34:14.
40. Do good unto all men. Gal. 6:10.
41. Draw nigh unto God and He will draw nigh unto thee. Jas. 4:8.
42. Delight thyself in the Lord and He shall give thee the desires of thine heart. Ps. 37:4.

### HOW TO LIVE—THE BIBLE OUR GUIDE TO HEALTH AND PROSPERITY

G. T. Howerton, Starkville, Miss.

There is a very close connection between intelligence, health and prosperity. There is one common cause for all three. Neither is an accident. All are in the line of cause and effect. One cause—three effects,—or one cause and three manifestations of one effect. THE BIBLE makes it clear as to the origin of each and all.

Men are sons of God. As his sons we inherit from him—inherit all he has. He has pre-eminent intelligence. We inherit that. He has boundless health. We inherit that. He has great riches. We inherit that. The doctrine of animal heredity—the descent of man from beast—has left us a trail of falsehoods about what we are and what we have. We need to get back to our mother's BIBLE, forget the false philosophy of modern biology, and look up to God as "our Father", and have faith in HIM. Now, this is not "preaching." This is a simple business principle. The "Book that nobody knows" is the best business guide on earth. Turn to almost any chapter of it, and you will find something about business.

Take this from Isaiah—"If only you are willing to obey, you shall feed on the best of the land; but if you decline to obey and defy me husks shall be your food". Take this one from Solomon—"A grasping nature stirs disputes, but he who trusts in Jehovah thrives". Take Moses—one of the first great big business men of the world—"Keep, therefore, the words of this covenant, and do them, that ye may prosper in all that ye do."

But the whole teaching and trend of THE BIBLE is the same. It is a guide to intelligence—an unerring guide. It is a guide to health—an infallible guide. It is a guide to prosperity—a dependable guide.

I want you to get the valuable idea that THE BIBLE is a very "present help." Now is the time to use your BIBLE. We must not think of it as guide for the future ONLY. In reality there is no future. Eternity is NOW, and now is eternity. We want wisdom now, not "when we come to die".

We want health NOW—not at some far future time of need.

We need prosperity NOW, not at some far away period of life.

The whole problem of "HOW TO LIVE" is a NOW PROBLEM.

And THE BIBLE is a book of "NOWS".

## Sunday School Department

### SUNDAY SCHOOL LESSON

April 6  
R. A. Venable

The Collapse of Peter's Faith—  
Matt. 14:1-34; John 6:1-21; Luke  
9:1-17; Mark 6:1-53.

**Introduction:** The collapse of Peter's faith must be considered in the light of the circumstances which environed him. He must be thought of as impulsive, easily susceptible of impressions, sanguine, self-confident, prone to overlook his own weaknesses, and over-estimate his own strength, inclined to discount the strength of opposing influences, forces, and persons to be encountered, in the accomplishment of any undertaking which his sense of duty, his affection, his loyalty, his impulsive nature and his courage, imposed upon him. The episode upon the storm-tossed sea in which his faith passed into an eclipse is only one of the stirring events, which were calculated to dismantle Peter, and disqualify him for the ordeal in which his faith failed. Peter was not at his best.

1. Only recently he and his fellow apostles had returned from their first missionary tour throughout Galilee. Notwithstanding the success which had attended their labors and the joy which filled their hearts, the strenuous toil which their maiden efforts to preach the good news of the kingdom, had imposed a toll upon their minds and bodies which called for repair. They were in need of rest. The high tide of excitement which filled all Capernaum, made it an impossible place of rest and recuperation for men jaded in mind and body. Jesus, who cares not alone for the souls of men but for their bodies also, said "Come ye yourselves, apart into a lonely place and rest a little while".

2. The popularity of Jesus, as a miracle-worker, had inspired in the multitude a form of enthusiasm which threatened to culminate in a movement fraught with such dire consequences, as to call for its complete suppression, and that too, without delay. The current conception of the long promised Messiah, as an earthly potentate, who would re-establish the throne of David in Jerusalem, and deliver the Jewish nation from the thrall of Roman bondage was ripening into a plot to compell Jesus to assume at once his royal prerogatives and avow himself the king of Israel. Too long had the multitudes and his disciples fretted over his procrastination in assuming his rightful dignity. Now they have decided to take the matter in their own hands, and install him king of the Jews. The disciples had fallen under the influence of this wild dream. The agitation was general, the excitement was high and the enthusiasm knew no bounds. The movement must be frustrated. The retirement of Jesus with his

specially chosen Twelve would abort the movement for a time, and possibly bring it to a final end.

3. Beyond the Lake, to the northeast of Capernaum, near Bethsaida Julius, Jesus and the Twelve sought a silent and restful retreat, where they might repose in safety, free from the thronging multitudes, and the surging tide of a wild and misguided enthusiasm. But his departure did not escape the observation of the multitudes. A vast crowd went forth around the Lake on foot in search of him, and soon Jesus was confronted again by a travel-worn crowd whose deplorable plight inspired him with the feeling of compassion. This great Shepherd went out to them. They were hungry and tired, impelled by restless longing of heart which they could neither understand nor satisfy. The Great Shepherd first sought to appease the heart hunger of this shepherdless flock. "He began and taught them many things". As the day began to draw to a close, Jesus took the five loaves and the two little fishes and multiplied them into a bounteous feast, for above five thousand hungry men, women, and children. "They all ate and were filled".

4. The miraculous feeding of this great multitude revived the wild purpose to install Jesus as the long looked for earthly Messiah of the Jewish nation. "Jesus therefore perceiving that they were about to come and take him by force, to make him king withdrew again into the mountain himself alone" (John 6:15). This movement is again thwarted by the prompt and vigorous action of Jesus himself. His first act in breaking up this wild plot to which the Twelve were committed, was to send them back, by boat across the sea. In this wild scheme, no doubt Peter was among the outstanding leaders in the apostolic circle. His susceptible and impulsive nature eminently qualified him for leadership in so daring a venture, with no thought of fatal consequences which would follow. But the delirious day dream was ended when Jesus "immediately constrained the disciples to enter into the boat and go before him unto the other side till he should send the multitudes away" (See Matt. 14:22).

When the disciples had embarked for the other side of the Lake Jesus disperses the multitudes, and himself retires to some elevated retreat, away from the maddening crowd to engage in prayer to the Father, whose hand led him always. When the season of communion and fellowship with the Father was over, he comes again to the beach of the Lake, now raging under the fury of a storm. The winds and the waves had caught within their sweep the boat bearing the disciples from Bethsaida Julius on the eastern shore to Capernaum to the west.

Embarking, near night fall, buffeted by the winds and the waves, through the darkness of the night, they had scarcely made half the distance, when the dawning of a new day began, to drive the darkness from the face of the raging sea.

5. The coming of the morning did not calm the fury of the storm nor relieve the terror-stricken disciples of the jeopardy of their lives. But Jesus, the Lord of the winds and the waves was not unmindful of the awful peril of his beloved, and hastens to their rescue. Coming forth from his converse with the Father and his locks wet with the dews of the morning, makes no pause at the beach lashed by the surging billows of wind and wave. "He plants his footsteps upon the sea and rides upon the waves".

"And in the fourth watch of the night, he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying it is a ghost; and they cried out for fear" (vers. 25-26). The stress and storm of excitement through which they had passed, in the last few days, reinforced by the terror of the storm, beating down upon them, the whole night through, made the disciples an easy prey to the wildest hallucinations possible. The nervous strain to which they had been subjected, had thrown their powers of thought out of balance, dismantling their faith in the protecting care of their absent Lord. Their dismay was heightened by the wild fancies of a disordered imagination, as they saw, in the dim dawning of the coming day, a strange figure, approaching, with steady step, upon the surge of an angry sea. Their superstitious fears clothed the strange form in the lineaments of a ghostly apparition from the land of shadows, and threw them into frantic terror. Helpless and hopeless they cried out in a wail of utter despair.

2. "And immediately Jesus spoke to them, saying, Be of good cheer. It is I, be not afraid. And Peter answered him and said, Lord if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord save me. And immediately Jesus stretched forth his hand and took hold of him, and said unto him, O thou of little faith, wherefore didst thou doubt. And when

they had gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God" (vers. 27-33). (1) Jesus came to them in the hour of their supreme need. The manner of his coming intensified their alarm and threw them into a consternation from which they saw no means of escape. They mistook the presence of the Lord of land and sea, for a visitant from the world of shadows. The Lord often comes to his own in unexpected ways, and forbidding form, not to deter, but to calm, strengthen and deliver.

(2) His method of relieving their fears is instructive. Above the riot of the storm, the Master of the sea spoke, with majestic tranquility, to the perturbed disciples, "It is I, be of good courage". That was enough to calm their fears and center their vision upon him as the ground of their hope and the source of their safety. The wild winds, and the rolling waves no longer terrified them. They were sheltered by the presence and the power of their gracious Lord. It were enough now, to rest in the calm of his presence, and joy in the deliverance which that presence brought them with the opening of the new day.

3. That bold, impulsive, hasty, ardent and enthusiastic member of the apostolic circle, Peter, swept along by the tide of an unbridled emotion, occupies the stage in the

(Continued on page 16)

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M. P. L. BERRY, President,

Clinton, Miss.

Thursday, April 7, 1927

## THE BAPTIST RECORD

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By R. L. Breland

The Yalobusha County B. Y. P. U. Rally was held with Coffeeville Baptist Church on April 1st. Bro. Wilds was present and a good time was had.

Deacon J. E. Liles of Clear Springs Church, Yalobusha County, was dangerously hurt in a runaway accident last week, two mules ran away with his wagon. He is in a serious condition in the Grenada Hospital. He is a good man.

Died—Mrs. Samantha Brantley Wilson died at the home of Mrs. J. L. Woodall, her daughter who lives near Water Valley, March 25 inst. She was born March 17, 1844, therefore she was 83 years old. She had been a member of the Baptist church for a long time, and she was said to be a splendid Christian woman. Her husband, J. P. Wilson, died many years ago. She leaves four children, all married. She was buried at New Hope Church, the writer officiating, March 26th.

I am in receipt of a neatly printed and well filled with good reading matter little paper called "The Baptist Herald," gotten out by the Philadelphia Baptist Church. D. Curtis Hall is editor and Ernest L. Davis Associate Editor. It is issued weekly for the benefit of the church.

The Baptist Historical Commission has received from Rev. H. C. Joyner of McAdams, Miss., bound copies of the minutes of the Mississippi Association from its first meeting to many years later. We are thankful. May many others be as thoughtful in other associations.

The Starnes-Turner Evangelistic force closed a successful revival at Grenada with Grenada First Baptist Church last Sunday. Quite a large ingathering is reported. They go from there to Oklahoma for a season.

The Coffeeville B. Y. P. U. went out to Schoona Valley School last Sunday evening and rendered a good program after which the pastor preached. A union was organized there last Winter when Miss Buchanan was out there and taught them and it is doing well under the leadership of Miss Eunice Harrison. Evangelist C. T. Johnson and singer will conduct a two-weeks tent revival there beginning the first Sunday in August.

A preacher told me the other day that he had been called to serve a "community" church where the membership was made up of all denominations. He spoke in terms of rapture of this wonderful event, but I was ashamed. There is no such thing as a community church.

It is doubtless a building erected by some business concern and the pastor is employed by the same firm and all denominations go there to preaching. That is not a church. There must be agreement before people can walk (church) together. This was not a Baptist preacher, I am glad to say.

## Convention Notes.

Dr. L. T. Lowrey, of Blue Mountain College, is president of the Convention this year. Dr. Nelson made a good one.

The Coffeeville Play, "Timothy Tithe", was spoken of as a success. The young people each did the part well.

The writer was delightfully entertained in the nice home of Bro. Jas. B. Stewart and family. He knew these good friends back at Hazel Church, Newton County, years ago where he had the pleasure of baptizing Bro. Stewart. He is now clerk in the Greenwood post-office.

The lectures of Dr. John L. Hill were the high points in the Convention while the local talent did well, all of them.

Dr. Wm. P. Phillips stated that he had visited three Conventions like this recently and that we had more people present than were at all three of the others. That speaks well for some one or more.

Some one told this story: Two Jews put up at a hotel where their room had bath attached; as they were leaving, Moses said to Ikey, "Did you take a bath?" "No," said Ikey, "Is one missing?"

Another said, "Parents are the greatest hindrances we have to Sunday School attendance." I wonder if that applies to you?"

"Pass a modern magazine stand and you pass a moral sewer," one speaker said. There is much truth and much food for thought in that statement.

One said: "I do not want men who smoke to teach my boys, neither do I want women and girls who dance and play bridge to teach my girls." He was speaking with good sense then.

Miss Edna Earle Mitchell of Picayune recited the Sermon on the Mount from memory, three long chapters—Matthew 5, 6, and 7. Can you do that?

"The first real evidence of salvation is the desire to see some one else saved. If we have not that desire we have no real evidence that we are saved."

Mrs. D. A. McCall spoke on the subject, "A weekly meeting Vs. A Weekly Meeting." She told us how to have a weekly meeting worth while.

The "Poster" Banner and the "Miles Traveled" Banner went to Blue Mountain College. The distance traveled was more than 10,

000 miles. Our orphanage was given a Junior Banner again. Clarke College was awarded the College Banner.

Dr. Lovelace: "That person who does not believe in Foreign Missions does not believe in any kind of Missions." Yes, Doctor, you are right again as usual.

Dr. Hill: "It is just as easy to know and associate with a big soul as it is to know a worthless soul, and it is worth so much more." We are largely what our association has made us, so look well to your associates.

Dr. Cleaverdon of the Bible Institute brought us some splendid addresses and fitted in nicely when our Dr. Leavell could not come. We missed Dr. Leavell greatly, but glad to have this good substitute to take his place.

Greenwood was a good place for Baptists for "there was much water there" as was the case when John the Baptist was baptizing in Elam near to Salem. We are still following dear old John's example.

One of the best Governors Mississippi ever had, died the other week, Gov. H. L. Whitfield. Not a shady transaction nor a breath of scandal do we hear during his administration, which is more than can be said of some of those who have gone before him. We weep for him and pray God to send us another just like him. It is possible that we have him now. May it be so.

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Have a Beautiful Complexion

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for double strength Othine as this is sold under guarantee of money-back if it fails to remove your freckles.

## NEW SONG BOOK FOR 1927

Send 35c for a copy, Heavenly Echoes No. 11. (Sunday School Book) 50c for Rescared Songs, largely old songs, (Church Book), 75c for Vaughan's Revival Combination of Old Hymns and Revival Songs, (Church Book and all its organizations).

John B. Vaughan Music Co.,  
Established 1883, Athens, Ga.

5,000 CHRISTIAN  
WORKERS

to sell Bibles, Testaments, good books and  
handsome velvet Scripture mottoes. Good  
commission. Send for free catalog and price  
list.

GEORGE W. NOBLE, Publisher  
Dept. 2F, Monroe Bldg. Chicago, Ill.

## WANTED

good books and  
handsome velvet Scripture mottoes. Good  
commission. Send for free catalog and price  
list.

## OLD STAMPS

Look in your garret for old stamps  
on the envelopes before the year  
1880. Write or send them to Robert  
Lawrence, 118 Johnson Ave., Hack-  
ensack, N. J.

I will pay big money.

## MONUMENTS

Big commissions made selling  
Monuments. Our Commissions are  
better than other Companies offer.  
The retail prices on our monuments  
are also cheaper, making a saving  
to customer. Write for full particu-  
lars. Experience not necessary.  
The Dixie Marble & Granite Co.,  
Decatur, Georgia



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CORNER N. STATE & MANSFIELD

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This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons.  
Graduate Nurses in charge of all departments.

Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN  
BE ARRANGED FOR BY 'PHONING OR WRITING'

WAYNE ALLISTON, SUPERINTENDENT

## COLLEGE COLUMN

## NEWS FROM M. W. C.

## B. Y. P. U. Work.

Look on page six of the new B. Y. P. U. quarterly and see how the unions of our College rank! Every one of them A-1!! We are truly proud of the eight B. Y. P. U.'s we have here.

There are many things that make us work to be A-1. But among the most important reasons is that each Sunday night a beautiful green and white banner is given to the union having the highest percent. The banner is seldom ever given to a union with a percent lower than 8 per cent. It is not always easy to reach such a high mark, but we have the workers necessary to see that it is reached, no matter what the cost. We want to invite any of our friends or acquaintances to come see eight live B. Y. P. U.'s in action.

As a result of some good intensive pep and interest we came away from the convention with two banners—the one for second place being taken by one of our posters, and second place being won for the greatest mileage. Twenty-two of our girls went, making an average of 9,460 miles traveled. They report a wonderful time and we are sure that big results will come from the inspiration received there.

## Sunday School Work.

Last Sunday, as you know, was Mission Sunday, and the Woman's College girls as members of the Emmanuel Church did not fail to respond to the call made of them. Each class pledged the greatest amount they felt that they could give several Sundays ago, and last Sunday there was an average of a dollar a girl given as their offering. It is not boasting that we make this statement—only to show that while various demands are coming from all sources for the nickels and dimes of the college students—and they only know how scarce they are at times—they were put aside for the furthering of the cause of Christ. Who dares say the college life makes girls careless for church work and missions? Let him come to Woman's College and see a living example of a group of representative students whose whole hearts and lives are being given for a cause that will never die.

## Twilight Prayer Meetings.

Between the dark and the daylight  
When the night is beginning to lower  
about six-thirty every day, every student and teacher is present at a Twilight Prayer Meeting.

There is a service held in Tatum Court for the Faculty, one in each hall for the students occupying it. Each night a different girl or teacher leads, thus giving each person a chance to bring some thought from her heart to her friends.

You ask "What about those who are on duty?" There are those who are paying most of their expenses in some kind of work; but they do not forget when their work is over,

they assemble and have their own.

No one who has been deprived of these experiences can realize just how much they mean to a school girl. After a difficult day's work, or probably after a jolly good time in wholesome fun for a couple of hours, to meet together for prayer and thoughtfulness means much toward the development of a friendship with God and with their fellow-students.

And those of the faculty mean a closer relationship with God and their work in helping to mould the life and character of students working with them. They bring the teacher and student into a much closer relationship and a greater realization of their duties to each other.

M. W. C. Is the place for me.

## INTERMEDIATE COLUMN

## State Tour Successful

Some splendid results are already accruing from the tour of the state made in the interest of the Intermediate Sunday School Departments by Miss Mary Alice Biby of the Sunday School Board and Miss Verda Von Hagen, the state approved worker. Nearly fifty churches were represented in the various conferences and pastors and general superintendents, as well as a whole host of intermediate workers, were in attendance.

There were no set speeches, but as the workers presented their problems, they were discussed in a very practical and helpful way. One man said, "These conferences have meant more to me than the study of any book in the training courses because they answered just the things that I am having trouble with in such a way that I know I can go home and solve them." From time to time the problems that were most asked for in these conferences will be discussed in this column for they are of general need of solution.

If any reader has a contribution on any of the following questions, he may send them to Miss Von Hagen, Columbus, and she will see that they are passed along. The most asked question was, "How can we use the 6-point record effectively?" Next was "How Prepare and Present a Lesson?" Others were: "How Conduct a Class Business Meeting?" The Weekly Teachers' Meeting? The President's Council? How organize a class? How reach the unenlisted and absentees? If there is any question that the reader would like to have discussed, feel free to ask for it.

## Examinations and Promotion With Honor

As we near the end of the quarter, we are checking up on the Standard of Excellence both for the department and for the classes. We see one point that we must measure up to for each quarter—examinations. For each quarter—examinations, four things are required:—Four memory passages from the quarter's lessons, a grade of 75% on the 6-point record, a grade of 75% on a written examination and a report on at least one home assignment.

You say, "We can not get our pupils to take an exam." Well, try some of these methods or the one in the New Intermediate Counselor.

Have a New Testament Party—if the lessons have been from the N. T. Make the invitations on a paper cut as an open Bible. Pin on the backs of each as they come in the name of some character they have studied. From the conversation with others they are to discover who they are: when they do, they may pin the name in front. All evening, if they are not called by that name, the one miscalling them must give them one of their beans, as each person is given three beans as they come in. The one having the most beans at the end of the party is given some award. Then an oral intelligence test is given which consists of 50 questions on the quarter's lessons. The three highest "in intelligence" are asked to stand up and talk at the same time on some assigned subject. The one who talks the "best" is awarded a small Testament or a Pocket Treasury. Small note books have been prepared, perhaps by tying together several sheets of stationery.

There are written some verses that are not complete, so they are to finish them. Some have a verse written out in full, and there are three places where it might be found. They are to check the correct one. Some statements are made such as "The followers of Christ were first called Christians in Antioch". They are to indicate whether true or false. Then there might be some statements that they may choose the one that seems to be the best statement such as "We should send the Gospel to the lost world because it is our duty"; "We should send it because Christ commands it"; "We should send it because we know that without Him the heathen are lost".

The last page might be given for a paragraph to be written about for example, "What the study of the early church means to me" or "What I most admire in Christ". Of course all of this is to bear directly on the lessons studied.

These papers are passed to the one on the left for grading. They are read aloud and discussed if they care to. The one with the best paper may be given a book mark for his Bible. Other Bible games may be played or Bible conundrums asked, such as, "Why is Paul like a horse?" Answer—Because he liked Timothy. "What English nobleman is named in the Bible?" Answer—Baron Fig Tree. Others may be found in "Handy", a splendid book on recreation which can be purchased from the Baptist Book Store. Each is asked to find the menu for the evening in the verses which are read to them. The one finding the most in the shortest time may help to serve. By looking in the concordance in the back of the Bible, one can easily find the verses for some such a menu as this:—Barley bread and butter with cheese, grapes, dates, figs, fish, water, cups, baskets (from which the food is served). Cakes and many other things are mentioned in the Bible

## IN MEMORIAM

In Memory of Our Beloved Sister  
Julia L. Ware

The following resolutions of respect were passed by Terry Baptist Church and Sunday School upon the death of Mrs. Julia L. Ware, wife of Mr. J. L. Ware, and sister of Mrs. Annie P. Lipscomb of Tacoma, Wash.:

Whereas, God in his infinite wisdom, has been pleased to call one of His faithful, consecrated Christian workers from her labors here on earth to her Heavenly Home, and, Whereas, we regret the passing away of this beautiful character. Therefore, be it resolved:

First, that we, the Terry Baptist Church and Sunday School, as a whole, extend her husband, J. L. Ware, and her sister, Mrs. Annie P. Lipscomb, our deepest sympathy, and commend them to Him, who doeth all things well, for comfort and consolation.

Second, that copies of these resolutions be sent to her bereaved husband and sister, a copy to the Baptist Record for publication, and the resolutions entered on the Church Record.

—Committee.

so the refreshments may be as elaborate or as simple as one would wish.

If you will try such an examination with your class once, you will have them clamoring for more. And remember, as with even the Standard itself, we are not asking for these points just for the attaining of them, but that they might help us to make better boys and girls. This will test our work and will fix our work.

## M. S. C. W. NEWS NOTES

## Y. W. A.

The last meeting for March was held on Wednesday afternoon. Ann Louise White had planned the program on Home Missions. Some of the special features were a message by Miss Coley, a violin solo by Elizabeth Baker and a word concerning missions and a "Sacrifice Box" by Mrs. Earl Burris, the Counsellor. We are hoping our new idea about the Sacrifice Box is going to work out fine. This box is to be in the shape of a heart and made of wood. Any girl who wants to make a real sacrifice for missions will do so and take that money and put in the heart box when no one sees her. This money will be given to foreign or home missions through our Y. W. A. Today a special offering was made to be given to Home Missions. Our President, Virginia Miller, will attend the W. M. U. Convention at Meridian next week. We know she will be a fine representative because she has certainly led our Y. W. A. in a big way during this session.

## Membership Committee

Because of the study course during this week this committee met at 6:30 instead of 4:00 o'clock. All

Thursday, April 7, 1927

## THE BAPTIST RECORD

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## MORIAM

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of the committees from the Y. W. A., B. Y. P. U., L. S. B. were 100% in attendance. We are sorry that the S. S. was not 100%—this would have meant that 30 S. S. Chairmen would have been present. There was a devotional at the beginning of the committee. 87 visits were reported. The S. S. group made out monthly report cards for March. This was one of the best meetings we've had this year. We are expecting great things to happen because the girls are responding so well.

## Life Service Band

Each succeeding meeting of the L. S. B. gives to every member a greater zeal and new inspirational ideas for doing work in the Master's Kingdom. Several have chosen their life's work and are preparing for it; others are using every opportunity to qualify themselves for work as the Father reveals. Seeing the needs of others and having the desire and opportunity to help somebody today stimulated the Band to do social service. The members are divided into three groups with the following chairmen—Mo Nelle Hudson, French Moore and Mary Harbour. Last Saturday afternoon we went on these missions: (1) The city hospital, (2) to the home of a girl out in the country, (3) to the county jail, where two services were held. At the Sunday School meeting the chairmen reported the activities of their groups.

We were happy to have Miss Georgie Coley give us such a splendid talk which pictured to us a vast field of work with Juniors and Intermediates already "white unto harvest". No doubt but that some of us will find our place in this great field of service. Many of the L. S. B. members are taking Miss Coley's study course this week. We count it a rare privilege to have her teach it for us.

—Neva Thompson, Sec.

## Junior-Intermediate Study Course

We have been happy to have on our campus this week Miss Georgie Coley of Alabama. She has been teaching the Leaders' Manual and as a result we are hoping that many girl will go back into their churches this summer and lead a Junior or Intermediate B. Y. P. U. She has also been leading our noon devotionals, talking on our Baptist Workshop slogan—Found Faithful. We have appreciated her presence and her power on our campus.

## Revival Plans

Dr. J. R. Sampey will be with us the first two weeks in April to conduct our revival. He will speak at the noon meetings on "Women of the Bible". We are anxious for him to come and to avail ourselves of this wonderful opportunity. Truly Columbus and M. S. C. W. are fortunate and blessed to have such a scholar and such a teacher of the Word in our midst. We will sit at his feet and drink in his interpretation of the Bible.

Dr. John L. Hill is also to be a visitor the first week in April and

will speak at Big Chapel and Thursday Club at the college; to the Kwanians at their Father and Son banquet, and speak twice at the Workshop. Again we are fortunate in having him as our visitor.

Miss Lucille Lloyd is going to pay us a flying visit on Monday and Tuesday. Miss Lloyd is the State Student Secretary of Alabama. She too will be most welcome to the Workshop. We like visitors!

GLORIFYING GOD IN THE FIRES  
(Isaiah 24:15)  
(By an Old Minister.)

It is said that the chief end of man is to glorify God and enjoy Him forever.

1st—Glorify Him in the fires of temptation. Becoming a Christian does not exempt anyone from temptation. Christians are subject to it from regeneration until they lay these fleshly bodies down in death. While God is not the author of temptation, yet He permits it, that His people may be tested. But we are to glorify God in the fires of temptation by resisting and overcoming it. Joseph and Daniel are shining examples in the Old Testament of glorifying God in the fires of temptation. Too many are like the little girl who is said to have been caught up by her mother stealing cakes out of the pantry. She reproved her for it, told her that it was Satan who made her do it, and that the next time he tried to get her to do that wicked thing she must tell him what the Savior told Peter: "Get thee behind me, Satan." It was not long until she was caught in the same act, and the mother said: "Why didn't you tell Satan to get behind you?" She said: "Mama, I did tell him to get behind me, and he got behind me and pushed me right into the pantry." There are many weak ones who are easy to push.

2nd—Fires of Persecution. In all ages those who have been faithful to God have had to endure persecution, instances of which are recorded in both the Old and New Testaments. Many martyrs in the dark ages glorified God in the literal fires of persecution, by being burned at the stake. As the flames wrapped their bodies and ascended up toward Heaven, their voices also were lifted up, in many instances, in songs of praise to God. And even in this enlightened age, and in this so-called Christian land, if one tries to live a life of sincere piety, and to conform strictly to the teachings of the Scriptures; if one is outspoken in condemning worldliness and wickedness, and contends earnestly for the Faith once for all delivered to the saints, there are those who even profess to be Christians, who are ready to speak of him or her as an old fogey or a back number, or narrow minded, or over particular. So that it is true, even now that those who truly glorify God in their lives must do so through the fires of persecution.

3rd—The fires of affliction. Many are the afflictions of the righteous, and God intends that they be for

His glory. As the silver is refined and purified, as the gold is purged of its dross by being put into the heated crucible, so the afflictions of this present life are intended to make us meet for the Master's use. "When through fiery trials thy

pathway shall lie,  
My grace, all sufficient, shall be  
thy supply;  
The flames shall not hurt thee I  
only design  
Thy dross to consume and thy  
gold to refine."

4th—The fires of adversity: Some one has said: "The Lord must surely love the poor, else He would not have made so many of them." Perhaps the great majority of those who truly glorify God are comparatively poor people. While there have been, and still are, many who, blessed with an abundance of this world's goods, have bestowed large gifts to the glory of God and the good of humanity, yet they are and have been the exception and not the rule. The widow of Zarephath is a shining example of glorifying God in the fires of adversity. When the Prophet requested her to bake him a cake first of the handful of meal in the barrel, and the little bit of oil in the cruse, she immediately complied with his request. Her faith was such that she was willing little of the little she had and as a result of this faith and unselfishness she, her son and the Prophet were supplied with food until the famine ended,—even for a whole year.

5th—Those who glorify God here will be glorified of Him in the hereafter. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

6th—Those who do not glorify Him here, will do so in the fires of His wrath in the eternity to come. The great Spurgeon said: "The groans of the lost in hell are the deep bass of the universal anthem of praise that shall ascend to the throne of God forever and ever."

## A FINE DAY AT FARMHAVEN

The Farmhaven Baptist Church had what we were pleased to term Denominational Day on the second Sunday, and it proved to be both pleasant and profitable.

Brother J. E. Byrd spoke at the morning hour on "Some Essentials To a Good Sunday School." One of the immediate results of his speech was a vote of the church to send their Sunday School Superintendent to the Convention at Greenwood, and another was a determination to have a Study Course in the near future.

After his address we adjourned for dinner. This was the first time our ladies had served dinner in the basement of our new church. The people brought in their baskets, boxes and trunks and when their contents were spread on the table we found plenty and to spare.

Our friends of other denominations shared the privilege of supplying the dinner and the fellowship hour proved very enjoyable.

In the afternoon, after a short

devotional, we listened to a talk by Mrs. Charley Mansell on "What I Have Learned From the Study of Tithing." Prof. Nelson said he had heard many messages on tithing, but this was the best he had ever heard.

After her talk we listened with interest to Prof. Nelson as he brought his message on the "Supremacy of the Spiritual in Education."

Expressions of appreciation were heard on every hand for the messengers and the messages and our people went away with larger visions and more definite purposes concerning the work of the Kingdom.

Brother pastors, let me commend to you the idea of the Denominational Day. There are many of our brethren and sisters who will be glad to cooperate with you and it will give your people inspiration to come in personal contact with leaders in the different phases of our Denominational Enterprise.

Yours for progress,

—Bryan Simmons.

Don't think you are the only fel-  
low who has troubles. Read this:  
When Noah sailed the well-known  
blue,  
He had his troubles, same as you;  
For days and days he drove the ark  
Before he found a place to park.  
—Powell River Digester.

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Omaha, Nebr.

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## PROHIBITION DEPARTMENT

## NO SOAKING WET MAN.

The following telegram from the managing editor of the Baltimore Sun, Al Smith, propagandist, a journalistic leader of the wets, making certain inquiries, was received in the office of the Commercial Appeal on March 18th:

"Recent statements of Burleson, Gregory, Underwood, and John Stuart Bryan favoring Al. Smith for presidency have aroused speculation as to the attitude of the south generally on Smith's candidacy. For that reason the Baltimore Sun is sending this telegram to representative publishers and editors in various southern states soliciting expressions of opinions on this question. Would appreciate your co-operation in this inquiry. Reply should indicate whether or not you personally favor Smith or some other candidate. Whether you believe your state would favor nominating and if not would it support Smith should he be named. What is public opinion generally as expressed through other papers of state. Please wire me personally."

The following excerpts are taken from the Commercial Appeal's reply: "The Commercial Appeal favors national prohibition, the retention of the Eighteenth Amendment, its support and enforcement, as does the overwhelming majority of the people of Tennessee, Arkansas and Mississippi, and we believe of the south and nation."

Convictions should not and will not be surrendered that victory (Democratic) may come at the cost of a national catastrophe. Democrats can and should forego power and position rather than jeopardize national welfare by surrendering to interests that have never wrought for the country anything but evil.

It would be dangerous if not disastrous for the Democrats to nominate a man like Al Smith who has thrice sworn in taking the oath of office of governor of New York to uphold and defend the Constitution of the United States and who has thrice denied and betrayed it by lending his official and personal aid and encouragement that it might be nullified.

He has encouraged every dirty criminal, whether among his low supporters or opponents or his close personal party friends or higher-up political enemies to believe that the Constitution and certain laws of the United States of which he would be president, may be violated with impunity.

What has been said is enough to indicate that Smith is not available and will not be supported for the nomination by this paper or the southern states. It is very doubtful that he could carry the south if nominated.

His religious convictions and affiliations are not here considered. They are objectionable to a majority of southern people and his nomination would be therefore undesirable for an additional reason. While he can not be condemned justly for his religion, yet his religion will

make him unavailable in the judgment of southerners generally."

Ante the above paragraphs is the following from the American Issue: "With the adjournment of last Congress a number of Congressmen go back to private life. One of these is Hon. John Phillip Hill, wet leader from Baltimore. One of his latest acts was to organize a committee for "the modification of the Volstead Act." He read the names into the Congressional Record in order that posterity might know who the heroes are. There are 435 members of the House, but the names of only 61 of them appear as members of the wet committee. It has been very interesting to study their identity and location. Of this committee, twenty-one are from New York, six from Pennsylvania, four from Massachusetts, four from Maryland, four from Missouri, two from California, one from Minnesota, and one from Louisiana." Just one of these hails from that vast territory bounded by the Potomac, Ohio and Mississippi rivers and the Atlantic, and Gulf, ten states. And only 8 of the 61 live west of the Mississippi river. These figures would indicate that the South and West do not favor Al Smith or any other wet man for the presidency. If these sections should support a wet man, it would be upon the idea that the Democratic party is more valuable than prohibition. To do that would be to fly into the face of a thousand beneficent results of prohibition visible on every hand. Democracy's value is largely ideal; prohibition's value is both ideal and real.

Please say to the churches and pastors that I would like to do Evangelistic work in Mississippi during the summer and fall. If thought wise, I will lecture on Intemperance, The Flood and Evolution—all scientific.

J. F. HAILEY,  
Jackson, Tenn.

(Continued from page 12)

closing scene of this eventful night. "In the power of the moment, he would do a brave and hazardous thing from which in a calmer mood he would be deterred". Out of his newly awakened joy, he would hazard an undertaking which sober reason could not sanction nor his faith accomplish. He undertook the impossible. "Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come". The form of Peter's request is suggestive of doubt. "If it be thou", carries the lurking suspicion of a doubt entirely out of place in front of such an audacious venture. The Lord's answer is not a command to come. It is nothing more nor less, than a permission to make the experiment. If one insists on doing a foolish thing, yea, a wrong, the Lord will permit it. It is one of the ways he employs to show men their limitations, and draw in sharpest outline the difference between faith and unwarranted presumption. If the Lord had for-

bidden Peter to undertake to walk upon the water he would have deprived the man of one of the most wholesome lessons he ever learned. No sooner than the permission came, Peter stepped down upon the bosom of the heaving waters. Ere he had gone the few paces intervening between him and his Master, "He turns his face from his Master; he transfers his gaze to the rolling waves, with their black chasms at his feet, and the storm sighing over head. It was no new tempest that had sprung up; the sea was not opening its mouth wider than before; the sky was no gloomier; the hurricane no louder, the waves were beating no higher, than when he first started forth. But with his eyes and his heart on the Lord of the storm, he had no room then for a thought of danger. Now it was different: gazing on the tempestuous elements, he trembled at his own courage". He lifted his eyes from the only source of his strength and the wild billows of the raging sea, rolled between him and the secret of his support. The inexorable waves flung him beneath the surging tide of death. His courage was broken and his presumption, like a millstone was drawing him to the bottom of the sea. His only hope of escape was in his Lord whose power to succor he had discounted in the moment of his perilous undertaking, to find a footpath upon the heaving waves which had fretted his boat all the night long. Above the riot of the raging storm, his muffled cry of faith was heard, "Lord, save me". The ear of Jesus is open to the cry of his weak and erring ones. Stretching forth his

hand of love amid the angry waves, laid hold upon him. With a word of rebuke, resonant with the voice of sympathy, he said, "O, ye of little faith, why did you doubt?" Both the rebuke and the question left Peter with an inquiry to be answered, over which he and all doubters, may ponder. It behoves us all to trace up and back our doubts to their head-waters. Jesus, and Peter humbled by his folly and strengthened by his failure, mount the boat and the winds and the waves are hushed to silence. The whole group of disciples, aboard the vessel, offer unto him, worship, praise, and thanksgiving, saying "Truly thou art the Son of God".

1. Don't think you can walk on the waters because Jesus, or because he permits you to undertake it.

2. Remember failure is inevitable when we magnify the difficulties above the power of Christ.

3. Remember faith passes into an eclipse, when we magnify the difficulties above the power and willingness of Christ to succor us and save us.

4. Remember our failures may be for our good.

5. Remember our extremity is the Lord's opportunity.

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## Southern Baptist Convention

LOUISVILLE, KY., MAY 4-8, 1927

One and one-half fare for round trip on Identification Certificate plan. Tickets on sale April 28th to May 4th. Limit to return May 13th.

Most convenient train for delegates from Central Mississippi is I. C. train No. 4 leaving Jackson 1:15 p.m., due Louisville 7:45 a.m. Through sleeper daily on this train. Extra sleepers will be provided for delegates.

For information, reservations, etc., address

W. Byrns, District Passenger Agent,  
Jackson, Miss.

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